For Allah, Then for History

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Revealing the secrets and exonerating the pure imams.

Written by Mr. Hussein Al-Moussawi
May his honorable shadow last
From the scholars of Najaf.

Translator's Note

In the Name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, and may His peace and blessings be upon the Messenger of Allah, his family, and his companions.

I humbly present this translation, fully aware that it may not meet the standards of professional works. I am not a trained translator, and I relied on multiple translation tools to assist me in conveying the meaning of the original Arabic text. However, to ensure accuracy, I sought the help of friends who cross-checked the translation against the original, and they assured me that it remains faithful to the intended meaning.

Additionally, I have not formatted the pages exactly as they appear in the original text. The content and context remain intact, but the structure may differ in terms of page breaks and layout. Please forgive me if this creates any confusion.

Despite my efforts, I recognise that human errors are inevitable. If there are any mistakes in this translation, they are from me, and I ask Allah for forgiveness. I also seek the forgiveness of the reader and pray that Allah grants you goodness for any corrections or improvements you may offer.

May Allah forgive the sins of the now deceased author, Sayyid Hussein al-Mousawi, for his efforts and Reward the Salah al-Din Association for recognising the importance of this work.

May He make this book a means of guidance and benefit for all who read it.

Ameen.

Rozie Naz.

Date of translation: 18th March 2025.

Association's Introduction

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon our Prophet Muhammad, his family, and companions.

While discussing at the Salah al-Din Association the necessity for a brief book addressing the fundamentals of Twelver Shiism—beneficial to both the public and specialists—we encountered the book "For Allah, Then for History," authored by Sayyid Hussein al-Mousawi, a scholar from Najaf. Upon reviewing the text, we found that it not only met our expectations but exceeded them.

The excellence we speak of lies primarily in the author himself, who is among the prominent Shia scholars. Due to his studies and teachings in the Najaf seminaries, he maintained strong relationships with leading Shiite scholars and authorities such as Kashif al-Ghita, al-Khoei, al-Sadr, Khomeini, and Abdul Hussein Sharaf al-Din, who regularly visited Najaf. Moreover, his father was also a Shia scholar.

In this book, the author narrates peculiar experiences with Shiite authorities in an engaging and concise style. After detailing specific incidents involving one or more scholars, he refers readers back to their main texts to illustrate the legitimacy they claim for these reprehensible practices.

Any reader approaching this book with care will perceive the author's sincerity—though we attribute purity of intention solely to Allah. One will also notice his distinctive approach compared to previous Shiite critics who have addressed similar doctrinal issues.

May Allah reward the author abundantly for this valuable work and protect him from the harm of detractors, who we know lie in wait. This threat explains why the author has withheld his true name, fearing severe repercussions (refer to page 91 of the book). We beseech Allah to ensure our deeds remain solely for His noble sake.

Salah al-Din Charity Association

14 Safar 1422 AH

Author’s Introduction

In the name of God, the most gracious, the most merciful

Praise be to God, Lord of the Worlds, and may blessings and peace be upon our trustworthy Prophet, his pure and immaculate family, and those who follow them in righteousness until the Day of Judgment.

Now then, the Muslim knows that life ends with death, and then destiny is decided: either to Paradise or to Hell. There is no doubt that the Muslim is keen to be among the people of Paradise, so he must work to please his Lord, the Most High, and stay away from everything He has forbidden that causes a person to incur the wrath of God, and then His punishment. For this reason, we see the Muslim keen to obey his Lord and do everything that brings him closer to Him. This is the habit of the Muslim among the common people, so how about if he is among their elite?

Life, as is known, has many paths and abundant temptations. The wise person is the one who takes the path that leads to Paradise, even if it is difficult, and leaves the path that leads to Hell, even if it is easy and accessible.

This is a novel formulated in the form of a research paper, which I said with my own tongue and recorded with my fingers. I intended it for the sake of God and to benefit my brothers as long as I live before I am wrapped in my shroud.

I was born in Karbala and raised in a Shiite environment under my religious father.

I studied in the city’s schools until I became a young man, then my father sent me to the Najaf seminary, the mother of seminaries in the world, to learn from the knowledge of the most prominent and famous scholars of this era, such as His Eminence Imam Sayyid Muhammad Al-Hussein Kashf al-Ghita’.

We studied in Najaf at its high religious school, and my wish was that the day would come when I would become a religious authority, assume leadership of the seminary, serve my religion and my nation, and uplift the Muslims.

I aspired to see Muslims as one nation, one people, led by one Imam, and at the same time I see the countries of disbelief being shattered and their structures collapsing before this nation of Islam. There are many wishes that every zealous Muslim youth desires, and I used to wonder:

What has led us to this miserable state of backwardness, fragmentation and division?!

I wonder about many other things that cross my mind, as they cross the mind of every young Muslim, but I cannot find answers to these questions.

And God Almighty made it easy for me to join the study and seek knowledge. During the years of study, I would come across texts that would stop me, issues that would occupy my mind, and incidents that would confuse me, but I would accuse myself of misunderstanding and lack of awareness. I once tried to raise something of that to one of the gentlemen of the professors of the religious seminary, and the man was intelligent as he knew how to deal with these questions. He wanted to finish them off in their infancy with a few simple words, so he said to me:

What do you study in seminary?

I told him: The doctrine of the Ahl al-Bayt, of course.

He said to me: Do you doubt the doctrine of the Ahl al-Bayt?

I answered him firmly: God forbid.

So say: Then remove these obsessions from yourself, for you are one of the followers of the people of…

The House (peace be upon them), and the people of the House received from Muhammad, may God bless him and his family, and Muhammad received from God Almighty.

He was silent for a while until I felt at ease, then I said to him, "May God bless you, you have cured me of these obsessive thoughts." Then I returned to my studies, and those questions and inquiries returned to me. The more I progressed in my studies, the more questions, issues, and objections increased.

The important thing is that I finished my studies with distinction until I obtained my academic license to obtain the degree of ijtihad from the most unique of his time, His Eminence Sayyid Muhammad al-Husayn Al Kashf al-Ghita', the leader of the seminary. At that time, I began to think seriously about this subject. We study the doctrine of the Ahl al-Bayt, but I find in what we study criticisms of the Ahl al-Bayt (peace be upon them). We study matters of the Sharia in order to worship God with them, but there are clear texts in it about disbelief in God Almighty.

What are we studying?! Could this really be the doctrine of the Ahl al-Bayt, i.e. my Lord?!

This causes a split in one's personality, because how can one worship God while disbelieving in Him?!

How can he follow the footsteps of the Messenger, may God bless him and his family, while he is slandering him?! How can he follow the Ahl al-Bayt, love them, and study their doctrine, while he insults and curses them?!

Have mercy on me, my Lord, and be kind to me. If you do not grant me your mercy, I will surely be among the astray, indeed, among the losers. I ask myself again: What was the position of these masters and imams and all the prominent scholars who came before, what was their position on this? Did they not see what I see? Did they not study what I study?!

Yes, indeed many of these books are their own compositions, and they contain what their pens wrote, and this made my heart ache and increased its pain and regret.

I needed someone to whom I could complain about my worries and sorrows, so I finally came up with a good idea, which was a comprehensive study in which I would reconsider my academic material. I read everything I could find from reliable and even non-respected sources, and I even read every book that fell into my hands. I would be stopped by paragraphs and texts that I felt the need to comment on, so I began to copy those texts and comment on them with what was going on in my mind. When I finished reading the reliable sources, I found piles of scraps of paper, so I kept them in the hope that a day would come when God would decide a matter that was to be done.

I maintained good relations with all the religious authorities, scholars and gentlemen I met, and I used to socialize with them to reach a conclusion that would help me if I ever had to make a difficult decision. I learned a lot until I became fully convinced to make the difficult decision, but I was waiting for the right opportunity. I used to look at my friend, the scholar Sayyid Musa al-Musawi, and I saw him as a good example when he announced his rejection of the deviation that had occurred in the Shiite methodology, and his serious attempts to correct this methodology. Then the book of Brother Sayyid Ahmad al-Katib (The Evolution of Shiite Thought) was published, and after reading it, I realized that my turn had come to speak the truth and enlighten my deceived brothers, for we, as scholars, are responsible for them on the Day of Judgment, so we must enlighten them with the truth, even if it is bitter.

Perhaps my style differs from that of Mr. Al-Moussawi and the writer in presenting our scientific findings, and this is due to what each of us has arrived at through the studies he has conducted.

Perhaps the two gentlemen mentioned are in a different situation than mine, as each of them left Iraq, settled in a Western country, and began working from there.

As for me, I am still inside Iraq, specifically in Najaf, and the capabilities available to me are not the same as those of the two gentlemen mentioned, because after long consideration of staying or leaving, I decided to stay and work here, patiently seeking reward from God Almighty. I am certain that there are many gentlemen who feel remorse for their silence and satisfaction with what they see and witness, and with what they read in the main sources available to them, so I ask God Almighty to make my book an incentive for them to examine themselves, abandon the path of falsehood, and follow the path of truth, because life is short, and the argument is established against them, so they have no excuse after that.

There are some gentlemen with whom I have relationships who responded to my invitation, praise be to God. They have seen the facts I have arrived at, and they too have begun to invite others. We ask God Almighty to grant us and them success in enlightening people about the truth and warning them against the consequences of drifting into falsehood. He is the most generous of those who are asked.

I know that my book will be met with rejection, denial and false accusations, but this does not harm me, as I have taken all of this into account. They will accuse me of working for Israel or America, or they will accuse me of selling my religion and conscience for worldly gain. This is not far-fetched or strange, as they accused our friend, the scholar Sayyid Musa al-Musawi, of something similar. Sayyid Ali al-Gharawi even said: The King of Saudi Arabia, Fahd bin Abdulaziz, tempted Dr. al-Musawi with a beautiful woman from the House of Saud, and with improving his financial situation, so he deposited a respectable sum of money in an American bank in exchange for his joining the Wahhabi school of thought!!

If this is Dr. Al-Moussawi's share of lies, slander, and cheap rumors, then what is my share? What will they spread about me?! Perhaps they are looking for me to kill me as they killed those before me who spoke the truth. They killed the son of our late master, Grand Ayatollah Imam Sayyid Abu al-Hasan al-Isfahani, the greatest of the Shiite Imams after the era of the Great Occultation until today, and the undisputed master of Shiite scholars, when he wanted to correct the Shiite approach and reject…

The superstitions that had entered him, and they did not like that, so they slaughtered his son like a ram is slaughtered to turn this Imam away from his method of correcting the Shiite deviation, just as they had killed Sayyid Ahmad al-Kasravi before him when he declared his innocence of this deviation, and wanted to correct the Shiite method, so they cut him into pieces.

There are many who have come to such an end as a result of their rejection of the false beliefs that entered Shiism, so it is not strange if they wanted such a fate for me!!

All of this does not concern me. It is enough for me to say the truth, advise my brothers, remind them, and draw their attention to the truth. If I wanted something from the pleasures of this world, then pleasure and the fifth would be enough to achieve that for me, as others do until they have become the richest people in the country. Some of them drive the best types of cars with the latest models. But I - praise be to God - have turned away from all of this since I learned the truth, and now I earn my living and the living of my family through honorable commercial work.

In this book, I have addressed specific topics so that all my brothers can understand the truth, so that no one among them will remain blind. The intention is to write other books on topics other than these so that all Muslims will be aware and there will be no excuse for the negligent or argument for the ignorant.

I am certain that this book of mine will be accepted by the seekers of truth, and they are many, praise be to God. As for those who prefer to remain in misguidance - lest they lose their position and miss out on pleasure and the fifth - from those who wear turbans and ride Mercedes and Supercars - we have no words for them, and God will hold them accountable for what they have committed and will commit on a day when neither wealth nor children will be of any benefit, except for he who comes to God with a sound heart.

Praise be to God who guided us to this, and we would not have been guided had God not guided us.

Abdullah bin Saba

It is common among us - Shiites - that Abdullah ibn Saba is a fictional character who has no basis in reality. He was invented by the Sunnis in order to attack the Shiites and their beliefs. They attributed to him the founding of Shiism in order to turn people away from them and from the doctrine of the Ahl al-Bayt.

I asked Mr. Muhammad al-Husayn Al-Kashf al-Ghita' about Ibn Saba' and he said: Ibn Saba' is a myth that the Umayyads and Abbasids created out of their hatred for the pure family of the Prophet, so a wise person should not concern himself with this character.

But I found in his well-known book, "The Origin of Shiism and Its Principles" (pp. 40-41), what indicates the existence and authenticity of this character, where he said: "As for Abdullah bin Saba', whom they associate with the Shiites, or whom they associate the Shiites with, all of these Shiite books declare their cursing of him and their disavowal of him..."

There is no doubt that this is a statement of the existence of this character, so when I consulted him about that

He said: We only said this out of caution, as the aforementioned book is intended for the Sunnis, and for this reason I followed my aforementioned statement with what I said after it: It is not far-fetched to say that Abdullah bin Saba' (and his likes) are all mythical hadiths fabricated by storytellers and masters of hollow conversation.

Sayyid Murtada al-Askari wrote his book, "Abdullah Ibn Saba' and Other Myths," in which he denied the existence of the character of Ibn Saba'. Sayyid Muhammad Jawad Mughniyah also denied it in his introduction to the aforementioned book by Sayyid al-Askari.

Abdullah ibn Saba' is one of the reasons why most Shiites resent the Sunnis. Undoubtedly, the Sunnis who have spoken about Ibn Saba' are countless, but the Shiites do not rely on them because of their disagreement with them.

However, if we read our respected books, we find that Ibn Saba' is a real person, even if our scholars or some of them deny it. Here is the explanation:

1 - On the authority of Abu Ja`far, peace be upon him, that `Abdullah ibn Saba` claimed prophethood and alleged that the Commander of the Faithful was God - exalted be He above that - so this reached the Commander of the Faithful, peace be upon him, so he summoned him and asked him, and he acknowledged that and said: Yes, you are he, and he had put in my mind that you are God and that I am a prophet, so the Commander of the Faithful, peace be upon him, said: Woe to you, Satan has mocked you, so return from this, may your mother be bereaved of you, and repent, but he refused, so he imprisoned him and asked him to repent for three days, but he did not repent, so he burned him with fire and said:

(The devil tempted him, so he would come to him and put that in his mind.)

On the authority of Abu Abdullah, he said: “May God curse Abdullah bin Saba’, for he claimed divinity for the Commander of the Faithful, peace be upon him. By God, the Commander of the Faithful, peace be upon him, was an obedient servant of God. Woe to those who lie about us. Some people say about us what we do not say about ourselves. We disavow them before God. We disavow them before God.” (Ma’rifat Akhbar al-Rijal) by al-Kashi, pp. 70-71. There are other narrations.

2 - Al-Mamaqani said: Abdullah bin Saba’ who returned to disbelief and showed extremism. He said: (A cursed extremist, the Commander of the Faithful burned him with fire. He claimed that Ali was a god, and a Prophet) (Refinement of the article on the science of men) 183/2, 184.

Al-Nawbakhti said: The Sabians believed in the Imamate of Ali, and that it was an obligation from God.
Glory be to Him, and they are the companions of Abdullah bin Saba, and he was one of those who showed slander against Abu Bakr, Omar, Othman and the companions, and he disavowed them, and said: (Ali, peace be upon him, ordered him to do that. So Ali took him and asked him about what he said, and he admitted it, so he ordered him to be killed. The people cried out to him: O Commander of the Faithful, will you kill a man who calls for your love, the people of the house, and for your allegiance and disavowal of your enemies? So he sent him to Madain.

A group of scholars have narrated that Abdullah ibn Saba’ was a Jew who converted to Islam and supported Ali. He used to say this while he was still a Jew about Joshua ibn Nun after Moses, peace be upon him. He said the same thing about Ali ibn Abi Talib when he converted to Islam. He was the first to declare the obligation of the Imamate of Ali, peace be upon him, and he declared his disavowal of his enemies. From here, those who opposed the Shi’a said: The origin of rejection is taken from Judaism. (Shi’a Fiqh) pp. 32-44.

4 - Saad bin Abdullah Al-Ash’ari Al-Qummi said in his discussion of the Sabians: The Sabians are the followers of Abdullah bin Saba’, who is Abdullah bin Wahb Al-Rasibi Al-Hamdani, and he was helped in that by Abdullah bin Khursi and Ibn Aswad, and they are among his most important followers. He was the first to openly criticize Abu Bakr, Omar, Othman and the Companions and disavow them. Al-Maqalat wa Al-Firaq, p. 20.

5 - Ibn Abi Al-Hadid mentioned that Abdullah bin Saba’ stood up to Ali while he was delivering a sermon and said to him: “You are you,” and he kept repeating it. Ali said to him: “Woe to you, who am I?” He said: “You are God.” So he ordered him to be taken and some people who were with him in his opinion were taken. Sharh Nahj Al-Balagha 5/5.

6 - Mr. Nimatullah Al-Jazaery said: Abdullah bin Saba said to Ali, peace be upon him: You are truly God. Ali, peace be upon him, banished him to Madain. It was said that he was Jewish and converted to Islam, and he was in Judaism.

He says about Joshua bin Nun, and about Moses the same as he said about Ali (Al-Anwar Al-Nu’maniyah) 234/2. So these are six texts from reliable and diverse sources, some of

them about men, and some of them about jurisprudence and sects. We left out quoting from many sources so as not to be long. They all prove the existence of a person named Abdullah bin Saba'. We cannot yet deny his existence, especially since the Commander of the Faithful, peace be upon him, brought down punishment upon Ibn Saba' for saying that he was a god. This means that the Commander of the Faithful, peace be upon him, met Abdullah bin Saba', and the Commander of the Faithful is sufficient as proof, so it is not possible after that to deny his existence.

We benefit from the above texts as follows:

1 - Proving the existence of the personality of Ibn Saba', and the existence of a group that supports him and calls for his words, and this group is known as the Sabians.

2 - This Ibn Saba' was a Jew who pretended to be a Muslim. Although he pretended to be a Muslim, the truth is that he remained a Jew and began to spread his poison through that.

3 - He is the one who showed his disparagement of Abu Bakr, Umar, Uthman and the Companions, and he was the first to say so. He is the first to say that the Commander of the Faithful, peace be upon him, was the Imam. He is the one who said that he, peace be upon him, was the successor of the Prophet Muhammad, may God bless him and his family, and that he transmitted this saying from Judaism. He only said this out of love for the People of the House, and a call for their guardianship, and disavowal of their enemies - who are the Companions and those who supported them, according to his claim.

So the personality of Abdullah ibn Saba is a reality that cannot be ignored or denied, and that is why it has been explicitly stated and its existence is mentioned in our books and reliable sources. To gain more knowledge of this personality, see the following sources:

Al-Gharat by Al-Thaqafi, Rijal by Al-Tusi, Rijal by Al-Hilli, Qamus Al-Rijal by Al-Tastari, the encyclopedia called Muqtabas Al-Athar by Al-A'lami Al-Ha'iri, Al-Kuna and Al-Alqab by Abbas Al-Qummi, Hal Al-Ishkal by Ahmad Ibn Tawus who died in the year 673, Al-Rijal by Ibn Dawud, Al-Tahrir by Al-Tawusi, Majma' Al-Rijal by Al-Qahba'i, Naqd Al-Rijal by Al-Tafarshi, Jami' Al-Ruwat by Al-Maqdisi Al-Ardabili, Manaqib Al Abi Talib by Ibn Shahr Ashub, Mirat Al-Anwar by Muhammad Ibn Tahir Al-Amili. These are, for example, more than twenty of our sources, all of which state the existence of Ibn Saba'. It is very surprising that our jurists, such as Al-Murtada Al-Askari and Sayyid Muhammad Jawad Mughniyah, and others, deny the existence of this personality, and there is no doubt that their statement has nothing to do with the truth.

The truth about the Shiites' affiliation with the Ahl al-Bayt

It is common among us Shiites to be devoted to the people of the house. The entire Shiite sect is based on the love of the people of the house - in our opinion - as loyalty and disavowal are with the common people - who are the Sunnis - because of the people of the house, and disavowal of the companions, foremost among them the three caliphs and Aisha bint Abi Bakr, because of the position on the people of the house. What is firmly rooted in the minds of all Shiites, young and old, learned and ignorant, male and female, is that the companions wronged the people of the house, shed their blood, and violated their sanctities.

The Sunnis were hostile to the Ahl al-Bayt, and that is why none of us hesitates to call them Nasibis. We always remember the blood of the martyred Hussein, peace be upon him, but our reliable books show us the truth, as they tell us of the complaints of the Ahl al-Bayt, peace be upon them, about their Shiites, and they tell us what the early Shiites did to the Ahl al-Bayt, and they tell us who shed the blood of the Ahl al-Bayt, peace be upon them, and who caused their killing and the violation of their sanctities.

The Commander of the Faithful, peace be upon him, said: If I were to distinguish my Shiites, I would find them only as descriptive ones. If I were to test them, I would find them only as apostates. If I were to scrutinize them, only one out of a thousand would be left out (Al-Kafi / Al-Rawdah. (8/338)

The Commander of the Faithful, peace be upon him, said: Oh, you who are not real men, with the dreams of children and the minds of the mistresses of the bridal chambers. I wish I had never seen you or known you. By God, I am filled with regret and remorse. May God kill you.

You have filled my heart with pus, charged my chest with rage, made me drink the dregs of our sighs, and corrupted my opinion with disobedience and failure, until the Quraysh said: Ibn Abi Talib is a brave man, but he has no knowledge of war, but one who is not obeyed has no opinion. Nahjul Balagha 70, 71.

He said to them, rebuking them: I have suffered three things from you, and two things:

Deaf yet hearing, mute yet speaking, and blind yet seeing. They are neither free nor truthful when meeting, nor trustworthy brothers when faced with adversity. You have separated from Ibn Abi Talib as a woman separates from her vagina. Nahjul Balagha, p. 142.

He told them that because of their failure and betrayal of the Commander of the Faithful, peace be upon him, and he had many words to say about them.

Imam Hussein, peace be upon him, said in his supplication for his followers: O God, if you grant them enjoyment for a while, then divide them into groups, and make them follow different paths, and never let the rulers be pleased with them, for they called upon us to support us, then they turned against us and killed us. Al-Irshad by Al-Mufid P. 241.

He addressed them again and invoked curses upon them, and among what he said was: But you rushed to our allegiance like a gourd, and you rushed like the rushing of a mattress, then you broke it, foolishly, far away, and crushing the tyrants of this nation, and the rest of the parties, and the scum of the Book, and then you are the ones who abandon us and kill us. May the curse of God be upon the oppressors. Al-Ihtijaj 24/2.

These texts show us who the real killers of Al-Hussein are: his Shiites, the people of Kufa, that is, our ancestors. So why do we hold the Sunnis responsible for the killing of Al-Hussein, peace be upon him?!

That is why Mr. Mohsen Al-Amin said: Twenty thousand people from Iraq pledged allegiance to Al-Hussein, but they betrayed him and rebelled against him, and their pledge of allegiance was around their necks. The notables of the Shiites killed him / Part One, p. 34.

Al-Hasan, peace be upon him, said: By God, I see that Muawiyah is better for me than these people. They claim that they are my followers, and they sought to kill me and take my money. By God, taking from Muawiyah what would spare my blood and making him safe for my family is better than killing me and my family being lost. By God, if I fought Muawiyah, they would seize me by the neck until they handed me over to him peacefully. By God, making peace with him while I am honorable is better than him killing me while I am a prisoner. Al-Ihtijaj 10/2.

Imam Zain Al-Abidin, peace be upon him, said to the people of Kufa: Do you know that you wrote to my father, deceived him, and gave him a pledge and a covenant from yourselves, then fought him and abandoned him? With what eye do you look at the Messenger of God, may God bless him and his family, when he says to you: You fought my family and violated my sanctity, so you are not from my nation. Al-Ihtijaj 32/2

He also said about them: These people are crying over us, so who killed us other than them? (Al-Ihtijaj 29/2)

Al-Baqir, peace be upon him, said: If all people were our followers, three-quarters of them would be skeptics, and the other quarter would be fools. Rijal al-Kashi, p. 79.

Al-Sadiq, peace be upon him, said: By God, if I find three believers among you who conceal my hadith, I would not consider it permissible for me to conceal a hadith from them. Usul al-Kafi 1/496.

Fatima al-Sughra, peace be upon her, said in a sermon she gave to the people of Kufa: O people of Kufa, O people of treachery, deceit and arrogance, we, the people of the House, have been tested by you, and by you by us, and He made our test good.. But you disbelieved in us, and lied to us, and you considered fighting us permissible, and our wealth plunder.. Just as you killed our grandfather yesterday, and your swords drip with the blood of us, the people of the House.

Shame on you, so await the curse and torment, as if it has already befallen you and some of you will taste the violence of others, then you will abide in the painful torment on the Day of

Resurrection for your oppression of us. Behold, the curse of Allah be upon the oppressors. Shame on you, O people of Kufa, how many times have you read the Messenger of Allah (peace and blessings of Allah be upon him and his family) before you, then you betrayed his brother Ali ibn Abi Talib, my grandfather, his sons and his pure progeny.

One of the people of Kufa replied to her, smiling, and said: We killed Ali and his family with Indian swords and spears. And we took their women captive as captives of the Turks, and we butted them, and what a butting! Al-Ihtijaj 28/2.

Zainab, daughter of the Commander of the Faithful, may God's prayers be upon her, said to the people of Kufa, reprimanding them: Now then, O people of Kufa, O people of deceit, treachery and failure! Your example is like that of the woman who undoes the thread she has spun, after it has been made strong, into separate parts. Is there in you anything but arrogance, conceit, spite and lies? Do you weep for my brother?! Yes, by God, weep a lot and laugh a little, for you have been afflicted with her disgrace. How can you permit the killing of the descendant of the Seal of the Prophets? (Al-Ihtijaj 29/2-30).

We benefit from these texts - and we have ignored many others - as follows:

1 - The boredom and frustration of the Commander of the Faithful and his descendants from their followers, the people of Kufa, due to their treachery, deceit, and failure.

2 - The failure and treachery of the people of Kufa led to the shedding of the blood of the family of the Prophet and the violation of their sanctities.

- The Ahl al-Bayt, peace be upon them, hold their Shiites responsible for the killing of al-Husayn, peace be upon him, and those with him. One of them admitted in response to Fatima al-Sughra that they were the ones who killed Ali and his sons and took their women captive, as we have presented to you.

- The people of the house, peace be upon them, called to their Shiites and described them as the tyrants of this nation and the rest of the parties, and the scum of the book, then they added to that by saying: May the curse of God be upon the oppressors, and for this reason they came to Abu Abdullah, peace be upon him, and said to him:

We have been given a gift that has weighed down our backs, our hearts have died for it, and the rulers have made our blood permissible for it, in a hadith narrated to them by their jurists. Abu Abdullah, peace be upon him, said: Rafidah?

They said: Yes. He said: No, by God, they did not name you, but God named you with it. Al-Kafi 34/5.

Abu Abdullah explained that God called them (the Rafidis) and not the Sunnis.

I have read these texts many times, thought about them a lot, transferred them to a special file, and stayed up many nights contemplating them - and others that have reached.

Many times more than what I have conveyed to you - I did not notice myself until I said in a loud voice: May God help you, O people of the house, in what you have encountered from your followers.

We all know the harm that the prophets and messengers of God, peace be upon them, suffered from their people, and what our Prophet, may God bless him and his family, suffered, but I was amazed by two things: Moses, peace be upon him, and his patience with the Children of Israel. We notice that the Holy Qur'an spoke about Moses, peace be upon him, more than others, and explained his patience with the many harms, tricks, traps, and plots of the Children of Israel.

What is more amazing than the people of the House of the Prophet, peace be upon them, is the great harm they suffered at the hands of the people of Kufa, and their great patience with the people of Kufa, the center of the Shiites, despite their betrayal, treachery, killing, and the theft of their money. And the patience of the people of the House with all of this, and despite this you place the blame on the Sunnis, and we hold them responsible!

When we read in our respected books, we find in them something very strange. No one would believe us if we said: Our books, Shiites, defame the Ahl al-Bayt, peace be upon them, and defame the Prophet, may God bless him and his family. Here is the explanation:

On the authority of the Commander of the Faithful, peace be upon him, that Ufayr - the donkey of the Messenger of God, may God bless him and his family - said to him: "May my father and mother be sacrificed for you, O Messenger of God. My father told me on the authority of his father, on the authority of his grandfather, on the authority of his father: that he was with Noah in the ship. Noah went to him and stroked his back, then he said: From the loins of this donkey will come a donkey that will be ridden by the master of the prophets and their seal. So praise be to God who made me that donkey." Usul al-Kafi 1/237

This novel tells us the following:

1- The donkey speaks!
2 - The donkey addresses the Messenger of God, may God bless him and his family, saying, "May my father and mother be sacrificed for you," even though it is the Muslims who sacrifice their fathers and mothers for the Messenger of God, may God bless him and his family, not the donkeys.
3 - The donkey says: "My father told me on the authority of my grandfather up to his fourth grandfather," even though there are thousands of years between Noah and Muhammad. Meanwhile, the donkey says that his fourth grandfather was with Noah in the ark. We were once reading Usul al-Kafi with some seminary students in Najaf to Imam al-Khoei, and Imam al-Khoei responded by saying:

Look at this miracle, Noah, peace be upon him, informing about Muhammad, peace be upon him, and his prophethood thousands of years before his birth.

The words of Imam Al-Khoei kept echoing in my ears for a while, and I said to myself:

How can this be a miracle when it includes a donkey saying to the Messenger of Allah (may Allah's prayers and peace be upon him and his family): May my father and mother be sacrificed for you?! And how could the Commander of the Faithful (may Allah's peace be upon him) narrate such a story?!

But I was silent, as were the other listeners.

Al-Saduq narrated on the authority of Al-Rida, peace be upon him, regarding the Almighty's saying: "And when you said to him upon whom Allah had bestowed favor and upon whom you had bestowed favor, 'Keep your wife to yourself and fear Allah,' while you concealed within yourself that which Allah was to reveal." (Al-Ahzab: 37) Al-Rida said, explaining this verse:

The Messenger of God, may God bless him and his family, went to the house of Zayd ibn Haritha to do something he wanted, and he saw his wife Zaynab bathing, so he said to her: Glory be to He who created you. Uyun Akhbar al-Rida, p. 113.

Would the Messenger of God, may God bless him and his family, look at a Muslim man's wife and desire her?

He admires her, then says to her: Glory be to He who created you?! Isn't this an insult to the Messenger of God, may God bless him and his family?!

On the authority of the Commander of the Faithful, that he came to the Messenger of God, may God bless him and his family, and Abu Bakr and Umar were with him. He said: "So I sat between him and Aisha, and Aisha said: I found nothing but my thigh and the thigh of the Messenger of God?" He said: "Easy, Aisha." Al-Burhan fi Tafsir al-Qur'an 4/225.

He came again but did not find a place, so the Messenger of God pointed to him: Here - meaning behind him - and Aisha was standing behind him, wearing a cloak. Then Ali, peace be upon him, came and sat between the Messenger of God and Aisha, so she said angrily: (You did not find a place for your anus - your backside or your behind - other than my lap?) So the Messenger of God became angry and said: O Humaira, do not hurt me with regard to my brother. Book of Sulaym ibn Qays, p. 179

Al-Majlisi narrated that the Commander of the Faithful said: I traveled with the Messenger of God, may God bless him and his family, and he had no servant other than me. He had with him a blanket that he had no other than his, and with him was Aisha. The Messenger of God used to sleep between me and Aisha, and there was no blanket over the three of us other than his. When he got up to pray - the night prayer - he would put the blanket with his hand from the middle between me and Aisha until the blanket touched the mattress beneath us. Bihar al-Anwar 2/40.

Would the Messenger of Allah (PBUH) be pleased with Ali sitting on the lap of his wife Aisha? Wouldn't the Messenger of Allah (PBUH) be jealous of his wife and life partner if he left her in the same bed as his cousin, who was not considered a mahram? Then how would the Commander of the Faithful accept that for himself?!

Sayyid Ali Gharawi, one of the greatest scholars in the seminary, said: “The Prophet, may God bless him and his family, will inevitably go to Hell because he had intercourse with some polytheist women, intending thereby to…”

His marriage to Aisha and Hafsa, and this, as is known, is an insult to the Prophet, may God bless him and his family, because if the Prophet’s vagina were to enter Hell, no one would ever enter Paradise.

I will suffice with these six narrations related to the Messenger of God, may God’s prayers be upon him, and I will move on to others. They have cited narrations about the Commander of the Faithful, peace be upon him. These are some of them:

1- On the authority of Abu Abdullah, peace be upon him, he said: “A woman was brought to Omar who had become attached to a man from the Ansar and whom she loved. She took an egg and poured the white of it on her clothes and between her thighs. Ali stood up and looked between her thighs, and he accused her.” Bihar al-Anwar 303/4.

We wonder: Would the Commander of the Faithful look between the thighs of a foreign woman? Is it conceivable that Imam al-Sadiq would transmit such news? Would a man who loved the Ahl al-Bayt say such words?

2- On the authority of Abu Abdullah, peace be upon him, he said: A hideous woman stood up to the Commander of the Faithful while he was on the pulpit and said: This is the killer of the beloved ones. He looked at her and said to her:

O Salaf, O bold, O Badiyah, O Wadhkira, O you who do not menstruate as women do, O you who have something clearly hanging over your waist. Al-Bahr 41/293

Would the Commander of the Faithful utter such obscene words? Would he address a woman by saying, "O you who have something on your neck between your legs?" And would al-Sadiq (as) narrate such false words? If these narrations were in the books of the Sunnis, we would have raised hell and disgraced them in the worst way, but they are in our books, we the Shiites!

In Al-Ihtijaj of Al-Tabarsi, Fatima, peace be upon her, said to the Commander of the Faithful, peace be upon him: O son of Abi Talib, the nature of the fetus has not been fulfilled, and the room of the suspect has not been occupied.

4- Al-Tabarsi also narrated in Al-Ihtijaj how Omar and those with him led the Commander of the Faithful (peace be upon him) with the rope around his neck and they dragged him until they reached Abu Bakr. Then he called out, saying: Son of my mother, the people have weakened me and almost killed me!! We wonder, was the Commander of the Faithful a coward to this extent?

Look at their description of the Commander of the Faithful, peace be upon him, when Fatima said about him: The women of Quraysh told me about him, that he was a man with a bulging belly, long arms, large shoulders, a slender figure, large eyes, and a shoulder like a camel’s, with a laughing tooth, and he had no money. Tafsir al-Qummi 2/336.

My father took me into the mosque on Friday, and when he lifted me up, I saw Ali delivering a sermon on the pulpit. He was an old man, bald, with a prominent forehead and broad shoulders. In his eyes were soft, like the eyes of a fighter of the seekers.

Were these the descriptions of the Commander of the Faithful, peace be upon him?

We will suffice with this much to move on to the narrations related to Fatima, peace be upon her:

1- Abu Jaafar Al-Kulayni narrated in Usul Al-Kafi that Fatima took hold of Omar's collar and pulled him towards her. In the book of Salim bin Qais, it is mentioned that she, peace be upon her, went to Abu Bakr and Omar regarding the issue of Fadak, and argued with them, and spoke in the midst of the people and shouted, and the people gathered for her, p. 253.

Was she a fool to do this?

2- Al-Kulayni narrated in Al-Furu' that she, peace be upon her, was not satisfied with her marriage to Ali, peace be upon him, when her father, peace be upon him, entered upon her while she was crying, and he said to her:

What makes you cry? By God, if there was anyone better than him in my family, I would not have married you to him, and I will not marry you to him.

But God married you, and when her father, may God's prayers be upon him, came to her with his messenger, when she saw her father, her eyes filled with tears. He said, "What makes you cry, my daughter?"

She said: (Lack of food, much worry, and severe grief), and she said in another narration: (By God, my grief has become intense, my poverty has become intense, and my illness has become prolonged) Kashf al-Ghummah 149/1-150. They described Ali, peace be upon him, with a comprehensive description, saying:

He, peace be upon him, was dark-skinned, square-built, and closer to being short. He had a large belly, thin fingers, thick arms, rough legs, soft eyes, a large beard, bald, and a prominent forehead. (Muqatil al-Talibin, p. 27)

If these are the descriptions of the Commander of the Faithful as they say, then how can you be satisfied with him? We will suffice with these texts in order to avoid making the matter too long. We wanted to quote the texts that were reported about each of the Imams, peace be upon them. Then we decided to suffice with five narrations that were reported about each one. Then we saw that the matter would also be too long, as we quoted five narrations that were reported about the Prophet, may God's prayers and peace be upon him, and five others about the Commander of the Faithful, and five others about Fatima, peace be upon her. This would take many pages, so we will try to be more concise so that you may be aware of more hidden matters.

Al-Kulayni narrated in Al-Usul from Al-Kafi: That Gabriel descended upon Muhammad, may God bless him and his family, and said to him: O Muhammad, God gives you good news of a child who will be born from Fatima, whom your nation will kill after you. He said: O Gabriel, and upon my Lord be peace, I have no need for a child who will be born from Fatima, whom my nation will kill after me. So he ascended, then descended and said the same: O Gabriel, and upon my Lord be peace, no, I have no need for a child who will be killed by my nation after me. So Gabriel ascended to the heavens, then descended and said: O Muhammad, your Lord sends you peace and gives you good news that He will make in his progeny the Imamate, the Guardianship, and the Testament. So he said: I am satisfied. Then he sent to Fatima, Allah has given me good news of a child to be born to you whom you will kill after me. So she sent him a message saying, “I have no need for a child whom your nation will kill after you.” He sent her a message saying, “Allah, the Almighty, has placed in his offspring the Imamate, the Guardianship, and the Testament.” So she sent him a message saying, “I am satisfied.” So she carried him unwillingly and gave birth to him unwillingly. Al-Hussein was not breastfed by Fatima, peace be upon her, nor by any other female. The Prophet, may Allah bless him and his family, would be brought to him and he would put his thumb in his mouth and suck what would suffice him for two or three days.

I do not know whether the Messenger of Allah (peace be upon him and his family) would reject a matter that Allah had given him glad tidings of? Would al-Zahra (peace be upon her) reject a matter that Allah had decreed and wanted to give her glad tidings of, by saying, “I have no need of it”? Did she become pregnant with al-Husayn while hating him, and give birth to him while hating him? Did she abstain from breastfeeding him until the Prophet (peace be upon him) was brought to him so that he could suckle him from his thumb, enough to suffice him for two or three days?

Our Master and Leader, the martyr Hussein, peace be upon him, is too great and noble to be spoken of in such a manner. He is too noble and noble for his mother to hate carrying and giving birth to him. The women of this world wish that each one of them would give birth to dozens of children like Imam Hussein, peace be upon him. So how could the pure and chaste Zahra hate carrying Hussein, hate giving birth to him, and refuse to breastfeed him??

In a session that included a number of gentlemen and students of the religious seminary, Imam Al-Khoei spoke about various topics and concluded his speech by saying: May God curse the infidels. We asked: Who are they? He said: The Nasibis - the Sunnis - curse Al-Hussein, peace be upon him. Rather, they curse the family of the Prophet!!

What should I say to Imam Al-Khoei?!

When the Commander of the Faithful, peace be upon him, married his daughter Umm Kulthum to Omar ibn al-Khattab, Abu Ja`far al-Kulayni narrated on the authority of Abu Abdullah, peace be upon him, that he said about that marriage: This is a relief that we have taken by force!!!) Furu’ al-Kafi 2/141.

We ask the one who said this: Did Omar marry Umm Kulthum in a legitimate marriage or did he rape her? The words attributed to Al-Sadiq (peace be upon him) are clear in meaning, so would Abu Abdullah say such false words about the daughter of Al-Murtada (peace be upon him)?

Then, if Omar had raped Umm Kulthum, how would her father, the Lion of God and Dhul-Fiqar, and the young man of Quraysh, accept that?!

When we read in Rawdah of Al-Kafi 101/8 in the hadith of Abu Baseer with the woman who came to Abu Abdullah asking about Abu Bakr and Umar, he said to her: Take charge of them. She said: So when I meet my Lord, will I say to Him that You have ordered me to take charge of them? He said: Yes.

Is it possible that the one who ordered the appointment of Omar was accused of raping a woman from the family of the Prophet?

When I asked Imam Al-Khoei about Abu Abdullah's statement to the woman about Abu Bakr and Umar's succession, he said: He only said that to her out of caution!!

I say to Imam Al-Khoei: The woman was a Shiite of the Ahl al-Bayt, and Abu Basir was a companion of Al-Sadiq, peace be upon him, so there would have been no reason to say that it was Taqiyya if that were true. The truth is that this justification that Abu Al-Qasim Al-Khoei said is not true.

As for Al-Hassan, peace be upon him, Al-Mufid narrated in Al-Irshad on the authority of the people of Kufa that they attacked his tent and looted it until they took his prayer rug from underneath him, so he remained ssitting wearing a sword without a cloak. P. 190.

Would Al-Hassan (peace be upon him) remain without a robe, exposing his private parts in front of people? Is this love?

Sufyan bin Abi Laila entered upon Al-Hassan, peace be upon him, while he was in his house and said:

For Imam Hassan: Peace be upon you, O humiliator of the believers! He said: "How do you know that?"

He said: You took the matter of the nation and removed it from your neck, and appointed this tyrant over it, ruling by other than what God has revealed? Rijal al-Kashi, p. 103.

Did Al-Hassan (peace be upon him) humiliate the believers? Or did he honor them by sparing their blood and uniting their ranks through his wise actions and penetrating insight?

If Al-Hassan, peace be upon him, had fought Muawiyah and fought him for the Caliphate, a sea of Muslim blood would have been spilled, and a number of them would have been killed that only God Almighty can count, and the nation would have been torn apart, and it would never have been able to rise again from that time.

Unfortunately, this statement is attributed to Abu Abdullah, peace be upon him, and by God, he is innocent of this statement and the like.

As for Imam Al-Sadiq, they subjected him to all kinds of harm, and they attributed all kinds of ugly things to him. Read this text with me:

On the authority of Zurarah, he said: “I asked Abu Abdullah, peace be upon him, about the testimony of faith. I said: the greetings and prayers. So I asked him about the testimony of faith, and he said something similar. He said: the greetings and prayers. When I came out, I farted in his beard, and I said: He will never succeed.” Rijal al-Kashi, p. 142.

We have the right to cry blood for Imam Al-Sadiq (peace be upon him), yes.. such a dirty word is said about Imam Abu Abdullah?? Would Zarara fart on the snake Abu Abdullah (peace be upon him)?! Would he say about Al-Sadiq (peace be upon him): He will never succeed??

Ten centuries have passed since the writing of Al-Kashi’s book, and it has been circulated by all the Shiite scholars, regardless of their sects. I have never seen anyone among them object to this statement, deny it, or point it out. Even Imam Al-Khoei, when he began writing his massive book (Dictionary of Hadith Men), I was one of those who helped him write this book and collect the narrations from the books. When we read this narration to him, he lowered his head for a moment, then said: Every horse stumbles, and every scholar makes a mistake. He did not say more than that. But, O noble Imam, a mistake is due to negligence or an unintentional mistake. The strength of my relationship with you, since I am to you as a son is to his father, and you are to me as a father is to his son, requires me to interpret your words with good intentions and a pure heart. Otherwise, I would not have been satisfied with your silence regarding this insult to Imam Al-Sadiq Abu Abdullah, peace be upon him.

Al-Kulayni, the trustworthy of Islam, said: “Hisham bin Al-Hakam and Hammad told me on the authority of Zararah, who said: I said to myself: An old man who has no knowledge of litigation - meaning his imam.”

They wrote in explaining this hadith: This old man is brainless and does not know how to talk to his opponent.

Is Imam Al-Sadiq unmindful?

My heart is filled with pain and sorrow, because this cursing, this insult, and this audacity is not deserved by the honorable people of the house, so we should be polite with them.

As for Abbas, his son Abdullah, his other son Ubaid Allah, and Aqil, peace be upon them all, they were not spared from slander, backbiting, and backbiting. Read with me these texts:

Al-Kashi narrated that the Almighty’s saying, “Then what an evil master and what an evil companion” was revealed about him - that is, In Abbas - Men of Al-Kashi, p. 54.

And the Almighty’s saying: “And whoever is blind in this world will be blind in the Hereafter and even more astray from the way.” And the Almighty’s saying: “And my advice will not benefit you, if I wanted to advise you.” They were revealed concerning him (p. 52-53).
Al-Kashi also narrated that the Commander of the Faithful, peace be upon him, invoked God

against Abdullah bin Abbas and his brother Ubayd Allah, saying: “O God, curse the two sons of so-and-so - meaning Abdullah and Ubayd Allah - and blind their sight as their hearts have been blinded, the two who are on my neck, and make the blindness of their sight evidence of the blindness of their hearts.” (p. 52).

And the trustworthy one of Islam, Abu Ja`far al-Kulayni, narrated in al-Furu` on the authority of Imam al-Baqir, who said about the Commander of the Faithful: “And there remained with him two weak and humiliated men who had recently converted to Islam, Abbas and Aqil.” The meaning of the three verses that al-Kashi claimed were revealed about Abbas is that he is condemned to disbelief and eternal damnation in Hell on the Day of Resurrection. Otherwise, tell me, by God, what is the meaning of his statement: “So he will be blind in the Hereafter and further astray from the path”?

As for the Commander of the Faithful, peace be upon him, invoking curses, blindness of sight, and blindness of heart upon my two sons, Abbas, Abdullah and Ubayd Allah, this is an act of unbelief against them.

Abdullah bin Abbas is called by the common people - the Sunnis - the interpreter of the Qur’an and the scholar of the nation, so how can we curse him, while claiming to love the family of the Prophet, peace be upon them?!!

As for Aqeel, peace be upon him, he is the brother of the Commander of the Faithful, peace be upon him. Is he weak and a new convert to Islam?!

As for Imam Zain Al-Abidin Ali bin Al-Hussein, Al-Kulayni narrated: Yazid bin Muawiyah asked him to be his slave, so he, peace be upon him, agreed to be Yazid’s slave when he said to him: I have acknowledged to you what you asked, I am a slave who was forced, so if you wish, keep me, and if you wish, sell me. Rawdah from Al-Kafi in 235/8.

Look at his words and look at its meaning: I have acknowledged that I am your slave, and I am a forced slave. If you wish, keep me as your slave, and if you wish, sell me. So, would the Imam, peace be upon him, be a slave for Yazid to sell whenever he wants, and keep him whenever he wants?

If we wanted to investigate what was said about all of the members of the household, the discussion would be long, as not one of them was free from a foul word, an ugly expression, or a heinous act. Many heinous acts have been attributed to them, and this is in our most important sources, and you will come to some of that in a future chapter.

Read this text with me:

On the authority of Abu Abdullah, peace be upon him: “The Messenger of God, may God bless him and his family, would not sleep until he had kissed the face of Fatima.” Bihar al-Anwar 43/44.

He would put his face between her breasts. Bihar al-Anwar 78/43.

Fatima, peace be upon her, is an adult woman. Is it reasonable that the Messenger of God would place his face between her breasts?! If this was the fate of the Messenger of God, peace be upon him, and the fate of Fatima, then what was the fate of others? They doubted whether Imam Muhammad al-Qani' was the son of al-Rida or the son of (.....)

Read this text with me:

On the authority of Ali bin Jaafar al-Baqir, it was said to al-Rida, peace be upon him:

There was never an Imam among us whose complexion had changed - that is, had turned black - so Al-Ridha, peace be upon him, said to them.

Peace be upon him: He is my son. They said: The Messenger of God, may God bless him and his family, has decided by the qafah, the singular of which is qayf, who is the one who knows the traces and similarities and judges by lineage - so between us and you is the qafah. He said: Send to him, but as for me, no, and do not tell them why you invited them, and stay in your homes.

When they came, they seated us in the garden, and his paternal uncles, brothers, and sisters lined up. They took al-Rida (peace be upon him) and dressed him in a woolen cloak and a cap, and put a hoe around his neck and said to him: Enter the garden as if you were working in it. Then they brought Abu Ja`far (peace be upon him), his father's paternal uncle, and this is his paternal uncle, and this is his aunt. If he has a father here, then he is the owner of the garden, for his two feet and his two feet are one. When Abu al-Hasan returned, they said: This is his father. Usul al-Kafi 1/322. That is, they doubted that Muhammad al-Qani` (peace be upon him) was the son of al-Rida (peace be upon him), while al-Rida (peace be upon him) confirmed that he was his son. As for the rest, they denied that, and for this reason they said: "There has never been an Imam among us of pale complexion." There is no doubt that this is a slander against al-Rida (peace be upon him), an accusation against his wife, and a doubt about her chastity. For this reason, they went and brought fortune-tellers, and the fortune-tellers ruled that Muhammad al-Qani` was the son of al-Rida (peace be upon him) by his loins. At that point, they were satisfied and kept quiet.

Peace be upon you. They said: Send this boy back to his father. They said: He has no father here, but this

It is possible to accuse others of such an accusation, and people may believe it, but accusing the Ahl al-Bayt, peace be upon them, is the most heinous of things. Unfortunately, our sources that we claim have transmitted the knowledge of the Ahl al-Bayt are full of such falsehood. There is no power or strength except with Allah. When we read this text during our studies in the seminary, our scholars and authorities passed it by without noticing it. I still remember al-Khoei's explanation when I presented this text to him, as he said, quoting Sayyid Al-Kashf al-Ghita': They only did that out of concern for their lineage to remain pure!!

Rather, they accused Al-Rida, peace be upon him, of being in love with Al-Ma'mun's cousin, and she was in love with him. See Uyun Akhbar Al-Rida, p. 153.

They called Jaafar Jaafar the Liar, so they cursed and insulted him, even though he was the brother of Al-Hasan Al-Askari. Al-Kulayni said: “He is openly immoral, wicked, a dissolute drinker of alcohol, the most shameless of men I have seen, and the most dishonorable of them, frivolous and weak in his character.” Usul Al-Kafi 504/1.

Is there among the people of the house, peace be upon them, a drunkard? Or a sinner? Or an immoral person?

If we want to know more details, we have to read our reliable sources to know what was said about the rest of them, peace be upon them, and to know how their pure descendants were killed, where they were killed, and who killed them.

A large number of them were killed in the outskirts of Persia by people from those regions. Were it not for the fear of going on longer than I have mentioned, I would have mentioned the names of those I counted among them and the names of those who killed them. However, I refer the honorable reader to the book “Maqatil al-Talibin” by al-Isfahani, as it is sufficient to explain that.

Know that the two Imams Muhammad al-Baqir and his son Ja’far al-Sadiq, peace be upon them and their fathers, were the ones who were most exposed to slander, backbiting, and insinuations. Most of the issues were attributed to them, such as the belief in taqiyya, temporary marriage, sodomy, lending vaginas, etc.

They, peace be upon them, are innocent of all this.

Pleasure and everything related to it

I wanted to make the title of this chapter “Women among the Shiites,” but I changed my mind because I saw that all the narrations that our books have narrated are attributed to the Prophet, may God bless him and his family, and to the Commander of the Faithful, Abu Abdullah, peace be upon him, and other Imams.

I did not want the Imams, peace be upon them, to be attacked because in those narrations there is ugly speech that none of us would accept for himself, so how would he accept it for the Messenger of God, may God bless him and his family, and for the Imams, peace be upon them?!!

Pleasure has been exploited in the worst way, women have been humiliated in the worst way, and many people have begun to satisfy their sexual desires under the guise of pleasure and in the name of religion, in accordance with the Almighty’s saying: “But for whatever you have enjoyed of them, give them their due compensation as an obligation.” (An-Nisa’ 24).

They have cited narrations encouraging temporary marriage, and they have specified or arranged rewards for it, and punishment for those who abandon it. In fact, they have considered anyone who does not practice it to be a non-Muslim.

Read these texts with me:

1- The Prophet, may God bless him and his family, said: (Whoever enjoys a believing woman, it is as if he has visited the Kaaba seventy times). Is the one who enjoys himself as if he has visited the Kaaba seventy times? And with whom? With a believing woman? -2- Al-Saduq narrated on the authority of Al-Sadiq, peace be upon him, who said:

Mut'ah is my religion and the religion of my fathers. Whoever practices it has practiced our religion, and whoever denies it has denied our religion. Whoever does not attend the jurist's gatherings, 366/3, believes in a religion other than ours. This is an excommunication of whoever does not accept Mut'ah.

It was said to Abu Abdullah, peace be upon him: Is there a reward for enjoyment? He said: (If he intends by that the face of God, he will not speak to her a word except that God will write for him a good deed because of it. So if he comes close to her, God will forgive him a sin because of it. So if he bathes, God will forgive him an amount equal to the amount of water that passed through his hair. Man La Yahduruhu al-Faqih 366/3.

2- The Prophet, may God bless him and his family, said: (Whoever enjoys himself once will be safe from the wrath of the Almighty, and whoever enjoys himself twice will be gathered with the righteous, and whoever enjoys himself three times will compete with me in Paradise) Man La Yahduruhu al-Faqih 366/3. I said: In the desire to attain this reward, the scholars of the seminary in Najaf and all the Husseiniyas and shrines of the Imams enjoy themselves in large numbers, and I specifically mention among them Sayyid al-Sadr, al-Borujirdī, al-Shirāzī, al-Qazwini, al-Tabataba’ī, and Sayyid al-Madani, in addition to the

rising young man Abu al-Harith al-Yāsiri, and others. They enjoy themselves in large numbers every day, desiring to attain this reward and compete with the Prophet, may God bless him and grant him peace, in Paradise.

Sayyid Fath Allah al-Kashani narrated in his interpretation of Manhaj al-Sadiqin on the authority of the Prophet, may God bless him and his family, that he said: “Whoever performs tamattu’ once, his status will be like that of al-Husayn, peace be upon him. Whoever performs tamattu’ twice, his status will be like that of al-Hasan, peace be upon him. Whoever performs tamattu’ three times, his status will be like that of Ali ibn Abi Talib, peace be upon him. Whoever performs tamattu’ four times, his status will be like my status.”

If we assume that a dirty man enjoyed himself once, would his status be like that of Al-Hussein, peace be upon him?

If he enjoys it twice, three times or four times, is it like the status of Al-Hassan, Ali and the Prophet, peace be upon them?

Is the status of the Prophet, may God bless him and grant him peace, and the status of the Imams equal to this extent?!

Even if this person enjoying himself has reached a high level of faith, would he be of the same degree?

Hussein? Or his brother? Or his father or his grandfather?!

The status of Al-Hussein is higher and more exalted than anyone can attain, no matter how strong their faith is. The status of Al-Hassan, Ali, and the Prophet, peace be upon them all, cannot be attained by anyone, no matter how high and sublime their faith is.

They permitted enjoyment even with a Hashemite woman, as narrated by Al-Tusi in Al-Tahdhib 193/2

I say: The Hashemite women are too noble to be enjoyed, for they are descendants of the Prophet and from the people of the House, so that is forbidden for them, and the reason will come, God willing. Al-Kulayni explained that enjoyment is permissible even for one intercourse between a man and a woman, and this is stated explicitly in Furu’ al-Kafi 5/460.

It is not a condition that the woman to be enjoyed be an adult of sound mind. Rather, they said that it is permissible to enjoy someone who is ten years old. For this reason, Al-Kulayni narrated in Al-Furu’ 463/5 and Al-Tusi in Al-Tahdhib 255/7 that it was said to Abu Abdullah, peace be upon him:

A young slave girl, can a man enjoy her? He said: Yes, unless she is a young girl who can deceive. It was said: What is the age limit that if she reaches that age she cannot be deceived? He said: Ten years.

All of these texts will be responded to, God willing, but I say: What was attributed to Abu Abdullah, peace be upon him, regarding the permissibility of enjoying a woman who is ten

years old, I say: Some of them have gone so far as to permit enjoying a woman who is younger than this age.

When Imam Khomeini was residing in Iraq, we used to visit him frequently and seek knowledge from him until our relationship with him became very close. It happened that an invitation was sent to him from the city of ??, which is a city located west of Mosul, about an hour and a half away.

By car, he asked me to travel with him, so I traveled with him. They received us and treated us with the utmost hospitality during our stay with one of the Shiite families residing there. They had made a pledge to spread Shiism in those areas, and they still keep a souvenir photo of us that was taken in their home.

When the travel period ended, we returned. On our way back and through Baghdad, the Imam wanted us to rest from the fatigue of the journey, so he ordered us to head to the Al-Atifiyah area, where a man of Iranian origin called Sayyid Sahib lived. There was a strong acquaintance between him and the Imam.

Sayyid Sahib was delighted with our arrival. We arrived at noon, so he prepared a sumptuous lunch for us and called some of his relatives who came. His house was crowded to celebrate us. Sayyid Sahib asked us to spend the night with him, and the Imam agreed. Then, when it was dinner time, they brought us dinner. The attendees were kissing the Imam's hand and asking him questions, and he answered their questions. When it was time to sleep and the attendees had left except for the people of the house, Imam Khomeini saw a girl who was four or five years old, but she was very beautiful. The Imam asked her father, Sayyid Sahib, to bring her to him for enjoyment. Her father agreed with great joy. Imam Khomeini spent the night with the girl in his lap, and we heard her crying and screaming!!

The important thing is that he spent that night, and when morning came, and we sat down to have breakfast, he looked at me and found clear signs of denial on my face. How could he enjoy this little girl when there were adult young women in the house, and he could have enjoyed one of them, but he didn't?!

He said to me: Mr. Hussein, what do you say about enjoying a girl?

I told him: The master of speech is your speech, and the correct action is your action, and you are an imam who strives hard, and it is not possible for someone like me to see or say anything other than what you see or say, and it is known that I cannot object at that time.

He said: Mr. Hussein, enjoying her is permissible, but with caressing, kissing, and thighing. As for intercourse, she is not strong enough for it.

Imam Khomeini considered it permissible to enjoy even a baby girl, so he said: There is nothing wrong with enjoying the infant by hugging and kissing her - that is, placing his penis between her thighs - and kissing her.

See his book Tahrir al-Wasilah 241/2, Question No. 12.

I was once sitting with Imam Al-Khoei in his office, and two young men came in who seemed to have a disagreement over an issue, so they agreed to ask Imam Al-Khoei so that he would guide them to the answer.

One of them asked him: Sir, what do you say about temporary marriage? Is it permissible or forbidden?

Imam Al-Khoei looked at him, suspicious of his question, and then said, "Where do you live?" The young man replied, "I live in Mosul, and I have been living here in Najaf for about two months."

The Imam said to him: You are Sunni then?

The young man said: Yes.

The Imam said: Mut'ah is permissible for us, but forbidden for you.

The young man said to him: I have been here for about two months, a stranger in this country, so why don't you…

You married me to your daughter. Can you not enjoy her until I return to my family?

The Imam stared at him for a moment, then said to him: I am a master, and this is forbidden for masters.

It is permissible for the common Shiites.

The young man looked at Mr. Al-Khoei, who was smiling, and his look suggested that he knew that Al-Khoei had practiced Taqiyya.

Then they got up and left, so I asked Imam Al-Khoei for permission to leave, so I caught up with the two young men, and I learned that the questioner was Sunni and his companion was Shiite, and they had a disagreement about the permissibility of temporary marriage. Is it permissible or forbidden? They agreed to ask the religious authority, Imam Al-Khoei. When I spoke to the two young men, the Shiite young man exploded, saying: You criminals, you permit yourselves to enjoy our daughters, and you tell us that it is permissible and that you are getting closer to God by doing so, and you forbid us to enjoy your daughters?

He started cursing and swearing, and swore that he would convert to the Sunni school of thought. I tried to calm him down, then I swore to him that temporary marriage was forbidden, and I showed him the evidence for that.

Mut'ah was permitted in the pre-Islamic era, but when Islam came, it was maintained for a period, then it was prohibited on the day of Khaybar. However, what is commonly known among the Shiites and the majority of our jurists is that Umar ibn al-Khattab was the one who prohibited it, and this is what some of our jurists narrate.

The correct answer to the question is that it was forbidden on the day of Khaybar.

The Commander of the Faithful, may God's prayers be upon him, said:

On the day of Khaybar, the Messenger of God, may God bless him and his family, forbade the meat of domestic donkeys and temporary marriage. See al-Tahdhib 2/186, al-Istibsar 3/142, Wasa'il al-Shi'a 14/441.

Abu Abdullah, peace be upon him, was asked: Did Muslims during the time of the Messenger of God, may God bless him and his family, marry without evidence?

He said: No. See Al-Tahdheeb 2/189.

Al-Tusi commented on this by saying that he did not mean permanent marriage, but rather temporary marriage, and that is why he included this text in the context of temporary marriage.

There is no doubt that these two texts are conclusive evidence for the abrogation and invalidation of the ruling on temporary marriage.

The Commander of the Faithful, peace be upon him, transmitted its prohibition from the Prophet, peace be upon him and his family. This means that the Commander of the Faithful had declared its prohibition on the day of Khaybar. There is no doubt that the Imams after him knew the ruling on Mut'ah after they had learned of its prohibition. Here we stand between transmitted and explicit reports prohibiting Mut'ah, and reports attributed to the Imams urging it and practicing it.

This is a problem that makes Muslims confused about whether to enjoy it or not?

The correct thing is to abandon temporary marriage because it is forbidden, as has been proven in the transmission from the Commander of the Faithful, peace be upon him. As for the reports attributed to the Imams, there is no doubt that their attribution to them is not correct, rather they are fabrications against them, because the Imams, peace be upon them, would not have disobeyed a matter that the Messenger of God, peace be upon him, prohibited, and that the Commander of the Faithful followed after him, and they – that is, the Imams – are the ones who received this knowledge from their forefathers because they are descendants, some from others.

When Abu Abdullah, peace be upon him, was asked: "Did the Muslims during the time of the Messenger of God, may God bless him and his family, marry without evidence?" He said: "No." Had he not known that temporary marriage was forbidden, he would not have said: "No," especially since the report is correct that the question was about temporary marriage, and that Abu Ja`far al-Tusi, the narrator of the report, included it in the chapter on temporary marriage, as we mentioned previously.

It was not for Abu Abdullah and the Imams before and after him to disobey the command of the Messenger of God, may God's prayers and peace be upon him, or to permit something that he had forbidden, or to innovate something that was not known during his era, peace be upon him.

Thus, it becomes clear that the hadiths that encourage enjoyment were not said by the Imams, not even a single word of them. Rather, they were fabricated and attributed to them by heretics who wanted to attack and insult the noble family of the Prophet. Otherwise, how do you explain their permission to enjoy the Hashemite woman, and their excommunication of those who do not enjoy themselves?

Although it has not been authentically reported that any of the Imams, peace be upon them, performed Mut'ah once, or said that Mut'ah is permissible, could they have followed a religion other than Islam?

If this becomes clear to us, we will realize that those who fabricated these reports are heretics who wanted to attack the Ahl al-Bayt and the Imams, peace be upon them, because acting upon these reports would constitute blasphemy against the Imams. So be aware.

Al-Kulayni narrated on the authority of Abu Abdullah, peace be upon him, that a woman came to Omar bin Al-Khattab and said: "I committed adultery." So he ordered that she be stoned. The Commander of the Faithful, peace be upon him, was informed and said: "How did you commit adultery?"

She said: I passed through the desert and felt very thirsty, so I asked a Bedouin for water, but he refused unless I allowed him to have intercourse with me. When the thirst overwhelmed me and I feared for my life, he gave me water, so I allowed him to have intercourse with me. Then the Commander of the Faithful, peace be upon him, said: Marriage, by the Lord of the Kaaba. (Al-Furu' 198/2)

Pleasure, as is known, is achieved by mutual consent and desire between the two parties.

As for this narration, the woman mentioned was forced and compelled, so he bargained with her for herself in exchange for a drink of water, and she is not considered an adulteress so that she should ask Omar to purify her. And above that - and this is important - the Commander of the Faithful, peace be upon him, is the one who narrated the prohibition of temporary marriage in his transmission from the Prophet, may God bless him and his family, on the day of Khaybar, so how he issues a fatwa here that this is a temporary marriage?! And his fatwa is by way of permission, approval, and consent from him to the action of the man and woman?!!

If this fatwa were said by a student of knowledge, it would be considered a slip, or even a mistake for which he would be blamed. So how can it be attributed to the Commander of the Faithful, peace be upon him, when he is who he is in knowledge and fatwas?

The one who attributed this fatwa to the Commander of the Faithful is either spiteful and wants to attack him, or has a personal motive and desire that invented this story and attributed it to the Commander of the Faithful, in order to legitimize temporary marriage so that he and his ilk can justify the permissibility of sexual intercourse in the name of religion, even if that leads to lying about the Imams, peace be upon them, and even about the Prophet, may God's prayers be upon him.

The harms resulting from temporary marriage are great and multifaceted:

1 - It is contrary to the Islamic texts because it is a permissibility of what God has forbidden.

2 - This resulted in the fabrication of false narratives and their attribution to the Imams, peace be upon them, along with the harsh criticisms contained in those narratives that would not be acceptable to anyone who had an atom's weight of faith in his heart.

3 - One of its evils is that it is permissible to enjoy a chaste woman - i.e. a married woman - even though she is under the protection of a man without her husband's knowledge. In this case, husbands do not feel safe regarding their wives, as a woman may marry in a temporary marriage without the knowledge of her legal husband and without his consent. This is an evil beyond all evil. See Furu' al-Kafi 463/5, Tahdhib al-Ahkam 554/7, al-Istibsar 145/3. I wonder what a man would think and feel if he discovered that his wife, who is under his protection, is married to another man other than him in a temporary marriage?!

4- Fathers also do not trust their young daughters, as they may enter into temporary marriages without their fathers' knowledge, and the father may be surprised that his young daughter has become pregnant... Why? How? No.

He knows... from whom? He doesn't know either. She married someone, who is he? He doesn't know because he left her and went away.

5 - Most of those who enjoy themselves permit themselves to enjoy other people's daughters, but if someone proposes to their daughters or their relatives and wants to marry them for pleasure, he will not agree or be satisfied, because he sees this marriage as similar to adultery, and that this is shameful for him, and he feels this through his enjoyment of other people's daughters, so there is no doubt that he refrains from marrying his daughters to others for pleasure, meaning that he permits himself to enjoy other people's daughters, and in return he forbids other people to enjoy his daughters.

If pleasure is legitimate, or a permissible matter, then why is there this embarrassment in permitting strangers to enjoy his daughters or relatives?!!

6 - There is no witnessing in the temporary marriage, nor is there an announcement, nor is there the consent of the fiancée's guardian, and nothing of the inheritance of the one enjoying the pleasure is given to the one being enjoyed. Rather, it is rented, as that statement was attributed to Abu Abdullah, peace be upon him. So how can it be permitted and spread among the people?

7 - Pleasure has opened the way for fallen young men and women to attribute their immorality to religion, and this has led to the distortion of the image of religion and religious people.

Thus, the religious, social and moral harms of temporary marriage become clear to us. This is why temporary marriage was forbidden. If there were any benefits in it, it would not have been forbidden. However, because it caused many harms, the Messenger of God, may God

bless him and his family, forbade it, and the Commander of the Faithful, peace be upon him, forbade it.

Alert:

I asked Imam Al-Khoei about the statement of the Commander of the Faithful regarding the prohibition of temporary marriage on the day of Khaybar, and about the statement of Abu Abdullah in response to the questioner about marriage without evidence. Was it known during the time of the Prophet, may God bless him and his family?

He said: The statement of the Commander of the Faithful, peace be upon him, regarding the prohibition of temporary marriage on the day of Khaybar only includes its prohibition on that day only, and the prohibition does not extend to what comes after it.

As for what Abu Abdullah said to the questioner, Imam Al-Khoei said: Abu Abdullah only said that out of caution, and this is agreed upon by our jurists.

I said: The truth is that the statement of our jurists was not correct, because the prohibition of temporary marriage on the day of Khaybar was accompanied by the prohibition of the meat of domestic donkeys, and the prohibition of the meat of domestic donkeys has been practiced from the day of Khaybar until this day and will remain until the Day of Resurrection.

The claim that the prohibition of Mut'ah is limited to the day of Khaybar only is an abstract claim for which there is no evidence, especially since the prohibition of the meat of domestic donkeys, which is a precursor to the prohibition of Mut'ah, has remained in effect to this day.

Moreover, if the prohibition of Mut’ah was specific to the day of Khaybar only, then the Prophet (peace and blessings of God be upon him and his family) would have explicitly stated that this prohibition was abrogated. However, we must not forget that the reason for permitting Mut’ah is travel and war. So how can it be prohibited in that war when the fighter is most in need of it, especially since he is away from his family and those whom his right hand possesses, and then it is permitted in peace?

The meaning of his saying, peace be upon him, that it was forbidden on the day of Khaybar is that the beginning of its prohibition was on the day of Khaybar. As for the sayings of our jurists, they are merely tampering with the texts, nothing more.

The truth is that the prohibition of temporary marriage and the meat of domesticated donkeys are intertwined. The ruling prohibiting them was revealed on the day of Khaybar, and it will remain in effect until the Day of Judgment. There is no need to interpret the words of the Commander of the Faithful, peace be upon him, in order to satisfy the desires and lusts of the soul in the constant search for beautiful and seductive women to enjoy and take pleasure in the name of religion, and at its expense.

As for the statement of Abu Abdullah, peace be upon him, in his answer to the questioner, it was taqiyya, I say: Since the questioner is from the Shia of Abu Abdullah, there is nothing that justifies the statement of taqiyya, especially since it agrees with the report transmitted

from the Commander, peace be upon him, regarding the prohibition of temporary marriage on the day of Khaybar.

The pleasure marriage permitted by our jurists gives a man the right to enjoy an unlimited number of women, even a thousand women at one time.

How many people have enjoyed themselves together, whether they are married to a woman and her mother, a woman and her sister, or a woman and her aunt or maternal aunt, without realizing it?

A woman came to me asking me about an incident that had happened to her. She told me that a gentleman, Mr. Hussein Al-Sadr, had enjoyed her more than twenty years before, and she became pregnant with him. When he had satisfied his desire for her, he left her. After a while, she was blessed with a daughter, and she swore that she was pregnant with his child, as no one else had enjoyed her at that time.

After the girl grew up and became a beautiful young woman, ready for marriage, the mother discovered that her daughter was pregnant. When she asked her about the reason for her pregnancy, the girl told her that the aforementioned gentleman had enjoyed herself and she became pregnant by him. The mother was astonished and lost her mind, as she told her daughter that this gentleman was her father and told her the story. How could he enjoy the mother, and today he comes to enjoy her daughter who is his daughter?

Then she came to me asking about the attitude of the aforementioned gentleman towards her and her daughter whom she bore from him. Incidents of this type are very numerous. One of them enjoyed a girl and it became clear to him later that

After she was his sister from pleasure, and some of them enjoyed his father's wife.

In Iran, there are incidents of this kind that no one can count. We have seen this in the words of God Almighty: “And let those who find not the wherewithal for marriage keep themselves chaste until God enriches them from His bounty.”

(An-Nur 23) Whoever is unable to marry lawfully due to lack of money should remain chaste until God provides him with His grace so that he can marry.

If pleasure was permissible, he would not have ordered him to be chaste and wait until marriage was possible. Rather, he would have guided him to pleasure so that he could satisfy his desire instead of staying and burning with the fire of lust.

God Almighty said: “And whoever among you is not able to marry free, believing women, then [marry] from those your right hands possess of believing slave girls.” Until His saying: “That is for whoever among you fears hardship, but to be patient is better for you. And God is Forgiving and Merciful.” (An-Nisa’ 25)

He advised those who are unable to marry due to lack of money to marry those whom their right hands possess, and whoever is unable to even marry those whom their right hands

possess, he ordered him to be patient, and if temporary marriage were permissible, he would have advised him to do so.

We must quote other texts from the Imams, peace be upon them, proving the prohibition of temporary marriage:

1- On the authority of Abdullah bin Sinan, he said: I asked Abu Abdullah, peace be upon him, about temporary marriage, so he said: Do not defile yourself with it. Bihar al-Anwar 318/100.

This is explicit in the statement of Abu Abdullah, peace be upon him, that temporary marriage defiles the soul, and if it were permissible, it would not have been subject to this ruling. Al-Sadiq, peace be upon him, was not satisfied with that, but rather he explicitly declared its prohibition:

2- On the authority of Ammar, he said: Abu Abdullah, peace be upon him, said to me and Sulayman bin Khalid: (Mut'ah has been forbidden to you. Furu' al-Kafi 48/2, Wasa'il al-Shi'a 450/14

And peace be upon him, he used to rebuke his companions and warn them against temporary marriage, saying: Is he not ashamed?

How can one of you see a place and attribute it to his righteous brothers and companions? Al-Furu' 44/2, Wasa'il al-Shi'a 450/14.

When Ali bin Yaqtin asked Abu al-Hassan, peace be upon him, about temporary marriage, he answered him:

What do you have to do with that? God has made you independent of it. Al-Furu' 43/2, Al-Wasa'il 449/14.

Yes, God Almighty has made people independent of pleasure through permanent, lawful marriage.

That is why it is not reported that anyone enjoyed a woman from the Household of the Prophet, peace be upon them. If it were permissible, they would have done so. This is supported by the fact that Abdullah bin Umair said to Abu Ja`far, peace be upon him: "Would you like your women, daughters, sisters, and cousins to do so?" That is, to enjoy themselves. Abu Ja`far, peace be upon him, turned away from him when he mentioned his women and cousins. Al-Furu` 42/2, Al-Tahdhib 186/2. Thus, it is confirmed for every sane Muslim that Mut`ah is forbidden, because it contradicts the texts of the Holy Qur'an, the Sunnah, and the sayings of the Imams, peace be upon them.

Anyone who looks at the noble Qur'anic verses and the texts that preceded prohibiting temporary marriage - if he is a seeker of truth and loves it - cannot help but rule that those narrations that encourage temporary marriage are invalid, because they clearly contradict the Qur'an and the clear Sunnah transmitted from the People of the House, peace be upon

them, and because of the countless corruptions that result from them, some of which we have explained previously.

It is known that the religion of Islam came to encourage virtues and forbid vices.

It came to achieve for the servants the interests that would straighten their lives. There is no doubt that pleasure is something that does not straighten life. If it achieves a single interest for the individual - hypothetically - it causes him many harms that we have summarized in the previous points.

The spread of pleasure work led to the lending of vagina, and lending vagina means giving A man gives his wife or his female slave to another man, and it is permissible for him to enjoy her or do with her what he wants. So if a man wants to travel, he entrusts his wife to his neighbor, friend, or any person he chooses, and he is permitted to do with her what he wants for the duration of his travel. The reason is known, so that the husband can be reassured about his wife so that she does not commit adultery in his absence (!!). There is a second way, which is lending a vagina. If someone is a guest with a people and they want to honor him, then the owner of the house lends his wife to the guest for the duration of his stay with them, and it is permissible for him to do anything with her. Unfortunately, they narrate narrations about this that they attribute to Imam al-Sadiq, peace be upon him, and to his father Abu Ja`far, peace be upon him.

Al-Tusi narrated on the authority of Muhammad on the authority of Abu Ja`far, peace be upon him, who said: I said:

A man allows his brother to have intercourse with his slave girl. He said: Yes, there is nothing wrong with it. He may have what is permissible for him from her.

Insight 136/3.

Al-Kulayni and Al-Tusi narrated on the authority of Muhammad bin Mudharib who said: Abu Abdullah, peace be upon him, said to me: O Muhammad, take this slave girl to serve you and have intercourse with her. When she goes out...

So return it to us. Al-Kafi, Al-Furu' 200/2, Al-Istibsar 136/3.

I said: If all of humanity gathered and swore that the two Imams, Al-Sadiq and Al-Baqir,

Peace be upon them, they said this, I do not believe it

The two Imams, peace be upon them, are too noble and grand to say such false words, or to permit this disgusting act that contradicts the noble Islamic morals. Rather, this is the religion, and there is no doubt that the Imams, peace be upon them, inherited this knowledge from their ancestors. Therefore, attributing this saying and this act to them is only attributing it to the Messenger of God, may God bless him and grant him peace.

Upon him and his family, it is therefore a divine legislation.

During our visit to India and our meeting with the Shiite Imams there, such as Sayyid al-Naqawi and others, we passed by a group of Hindus, cow worshippers, Sikhs, and other followers of pagan religions. We read a lot, but we did not find any of those false religions that permitted this act, or made it lawful for its followers.

How can the religion of Islam permit such a despicable act that contradicts the foundations of morality? With the simplest

We visited the Qa'imiyah Seminary in Iran and found that the Sayyids there permitted the lending of vaginas. Among those who issued fatwas permitting this were Sayyid Lutfallah al-Safi and others. Therefore, the subject of lending vaginas is widespread throughout Iran, and it continued to be practiced even after the overthrow of Shah Mohammad Reza Pahlavi and the arrival of Ayatollah al-Uzma Imam Khomeini al-Musawi. After the death of Imam Khomeini, it continued to be practiced, and this was one of the reasons (1) that led to the failure of the first Shiite state in the modern era, which the Shiites in all countries of the world were looking forward to. This led most of the Sayyids to disavow it, and even attack it. Our friend, the scholar Sayyid Musa al-Musawi, called it "the miserable revolution," and he wrote books and research papers and published articles attacking it and explaining its errors.

1) I and many gentlemen were disappointed with the government of Imam Khomeini. We expected Iran to be the stronghold of Islam, but unfortunately, the elimination of opponents and the shedding of their blood along with their families began, and rivers of blood began to flow without mercy. It was supposed that the corruption caused by the Pahlavi family would be eliminated, but the corruption continued even after the arrival of Imam Khomeini. The baths were mixed for men and women, adultery was public and then became secret but on a wider scale, and immodesty remained as it was, such that a woman would go out in trousers and with her full adornment, and she had only put on a head covering, except for bribery, theft, and other things.

Mr. Jawad Al-Moussawi said that the Islamic Revolution in Iran is nothing but Islamic in name.

Grand Ayatollah Sayyid Muhammad Kazem Shariatmadari was one of its most vehement opponents, as he saw it as a clear deviation from the path of Islam.

There are many gentlemen whom I know personally who have criticized Imam Khomeini's government and have been alienated from it.

It is unfortunate that the gentlemen here have issued a fatwa permitting the lending of vaginas, and there are many families in southern Iraq and in Baghdad in the Thawra area who practice this act based on the fatwas of many gentlemen including: Sistani, Al-Sadr, Al-Shirazi, Al-Tabatabai, Al-Boroujerdi and others, and many of them, when they are guests of one of them, borrow his wife if he sees her beautiful, and she remains borrowed with him until he leaves!!

It is our duty to warn the common people against this heinous act, and not to accept the fatwas of the masters permitting this disgusting act that was carried out by the hidden fingers working from behind.

Behind the scenes, the big role in inserting it into religion and spreading it among people.

This was not the only point, but they permitted sodomy with women, and they also narrated narrations that they attributed to the Imams, peace be upon them. Al-Tusi narrated on the authority of Abdullah bin Abi Al-Ya'fur, who said: "I asked Abu Abdullah, peace be upon him, about a man who has intercourse with his wife from behind. He said: There is no problem if she is satisfied. I said: Then where is the statement of God Almighty: 'Then come to them from where God has commanded you?'" He said: This is in seeking children, so seek children from where God has commanded you. God Almighty says: "Your women are a place of cultivation for you, so come to your place of cultivation however you wish." (Al-Istibsar 3/243)

Al-Tusi also narrated on the authority of Musa bin Abdul Malik on the authority of a man who said: "I asked Abu al-Hasan al-Rida, peace be upon him, about a man having intercourse with a woman from behind in her anus, so he said:

A verse from the Book of God has revealed the words of Lot, peace be upon him: "These are my daughters, who is purer for you?" He knew that they did not want intercourse. Al-Istibsar 3/243.

Al-Tusi narrated on the authority of Ali bin Al-Hakam who said: I heard Safwan say: I said to Al-Ridha, peace be upon him, "A man from among your clients ordered me to ask you about a matter, but he was afraid of you and was too shy to ask you. He said: What is it? He said: Is it permissible for a man to have intercourse with his wife from behind? He said: Yes, that is permissible." (The previous source)

There is no doubt that this news contradicts the text of the Qur'an, as God Almighty says:

They ask you about menstruation. Say, "It is harmful, so keep away from women during menstruation and do not approach them until they are pure." (Al-Baqarah: 222) If anal intercourse was permissible, He would have ordered keeping away from the vagina only and would have said, "So keep away from the vaginas of women during menstruation."

But since the anus is forbidden to be touched, he ordered avoiding the vagina and anus during women's menstruation, saying:

And do not go near them.

Then God Almighty explained after that from where the man approaches his wife, saying:

Then when they have purified themselves, then come to them from where God has ordained for you. (Al-Baqarah: 222)

God Almighty commanded us to approach the vagina, saying: "Your women are a place of cultivation for you, so approach your place of cultivation however you wish." (Al-Baqarah: 223) The place of cultivation is the place where one seeks children.

The narration of Abu Al-Ya'four on the authority of Abu Abdullah means that the request for a child is in the vagina, as God Almighty says in His saying: "Your women are a place of cultivation for you." This is in seeking children. The meaning of the narration is that the vagina is specific to seeking children. As for satisfying desire and lust, it is in the anus. The context of the narration is clear in giving this meaning.

This is wrong because the vagina is not only for seeking children, but also for satisfying desire and lust. This is the reality of the relationship between spouses since the time of Adam, peace be upon him, until God inherits the earth and those on it. Abu Abdullah is too noble and exalted to say this false statement. Even if we assume that anal intercourse is permissible, there would be no meaning to the noble verse: "And when they have purified themselves, then come to them from where God has ordained for you." Because it is known - based on the aforementioned assumption - that intercourse can be in the vagina and the anus, and there is no third place where it can be come, so there remains no meaning to the verse or to the command contained in it.

But since one of the two places is forbidden and not permissible to be visited, and the other is permissible, it was necessary to explain the place that must be visited. So God Almighty commanded us to visit the field, and the field is the place where a child is sought, and this place is visited to seek a child, and also to satisfy desire.

As for the narration attributed to Al-Rida, peace be upon him, permitting sodomy with women and his evidence of this with the words of Lot, peace be upon him:

So I say: The interpretation of the verse in which God Almighty says: "These are my daughters; they are purer for you" (Hud 11:78) has been mentioned in another verse in the Almighty's saying: "And Lot, when he said to his people, 'Indeed, you commit an immorality such as no one before you has committed from among the worlds. Is it indeed that you commit such immorality as no one before you has committed before you?'"

(Men and you cut off the road) (Al-Ankabut: 28-29) And cutting off the road does not mean what highwaymen do alone.. No, rather it also means cutting off the offspring by coming in a place other than the place where one seeks a child, that is, in the backs. So if people continued to come in the backs - the backs Men and women - and they also left the request for a child, humanity would become extinct, and the lineage would be cut off.

This noble verse also conveys this meaning, especially if we consider the context of the verse before it. There is no doubt that this would not have been hidden from Imam al-Rida (peace be upon him), thus proving the falsity of the narration attributed to him.

Only the Shiites, especially the Twelver Shiites, have said that anal intercourse with women is permissible.

Know that all the masters in the Najaf seminary and other seminaries, and even everywhere, practice this act!!

Our friend, Mr. Ahmed Al-Waili, used to say that since he read these narrations, he began to practice this act, and he rarely comes to a woman in her vagina.

Whenever I meet a gentleman, in every place, I ask him whether anal intercourse is forbidden or permissible. He tells me that it is permissible, and he mentions the hadiths that prove its permissibility, including the hadiths that I mentioned earlier.

They were not satisfied with permitting sodomy with women, but many of them even permitted sodomy with men, especially boys. One day we were in the seminary when news arrived that His Eminence Sayyid Abdul Hussein Sharaf al-Din al-Musawi had arrived in Baghdad, and that he would arrive at the seminary to meet His Eminence Imam Al Kashf al-Ghita. Sayyid Sharaf al-Din had become a star among the Shia masses and elite alike, especially after the publication of some of his works, such as Al-Muraja'at, Al-Nass, and Al-Ijtihad.

When he arrived in Najaf, he visited the seminary, and the celebration was great from the seminary staff, scholars and students. In a session held for him in the office of Sayyid Al-Kashf Al-Ghitaa, which included.

A number of gentlemen, and some seminary students, and I was one of those present, and during this session a young man entered in the prime of his youth, and he greeted the audience, so he said to Sayyid Al Kashf Al-Ghitaa:

Sir, I have a question. The master said to him: Direct your question to Mr. Sharaf al-Din - so he referred it to his guest, Mr. Sharaf al-Din, out of respect and honor for him.

The questioner said: Sir, I am studying in London to obtain a doctorate, and I am still single and unmarried, and I want a woman to help me there - he did not disclose his intention at first.

Then Mr. Sharaf al-Din said to him: Get married and take your wife with you.

The man said: It is difficult for me to have a woman from my country live with me there.

Mr. Sharaf Al-Din understood his intention and said to him: So you want to marry a British woman?

The man said: Yes, so Sharaf al-Din said to him: This is not permissible. Marriage to a Jewish woman or…

Christianity is forbidden.

The man said: What should I do then?

Mr. Sharaf al-Din said to him: Look for a Muslim woman residing there, Arab or Indian.

Or any other nationality, provided that it is Muslim.

The man said: I searched a lot, but I did not find any Muslim women living there who would be suitable as wives for me. I even wanted to enjoy myself, but I did not find any. I have no choice, either adultery or marriage, and both are impossible for me.

As for adultery, I stay away from it because it is forbidden. As for marriage, it is difficult for me, as you can see. I stay there for a whole year or more, then I return for a month's vacation. As you know, this is travel.

Long, what should I do?

(1) Mr. Sharaf al-Din was silent for a while, then said: Your situation is really out of the question.

Anyway, I remember reading a narration by Imam Ja'far al-Sadiq, peace be upon him, in which a man came to him who traveled a lot and was unable to take his wife with him or enjoy himself in…

The country he is traveling to, so he suffers as you do, so Abu Abdullah, peace be upon him, said to him: (If your travel is long, then you should marry a male)!!(2) This is the answer to your question.

The man came out, looking suspicious of this answer. As for those present, including the leader of the seminary, none of them uttered a word.

One of the gentlemen in the seminary was caught sodomizing a beardless boy who was a student in the seminary.

The news reached the ears of many, and the next day, while the aforementioned gentleman was walking in the corridor, another gentleman, also from the seminary scholars - who had heard the news - approached him and addressed him in classical Arabic, joking: "Sir, what do you say about striking the throat?"

The first gentleman answered him more jokingly, saying to him also in classical Arabic: It is preferable to introduce

Only the glans, and they both laughed loudly!!??

(1) It seems that he was confused about the answer to the questioner, and when I had the opportunity to be alone with Mr. Al Kashf Al Ghitaa, I asked him about this story that Mr. Sharaf Al Din mentioned, and he said to me: I did not find it in what I read, and since that time I have been trying to find the source of that story in everything I read and in every book of news that came to my hand, but I did not find a source for it, and I think that he improvised it so that he would not be embarrassed by the answer in front of those present.

2) Some of Sayyid Sharaf al-Din's students told me that during his visit to Europe, he enjoyed European women a lot, especially the beautiful ones, so he would hire one every day. He was also married to a young Maronite Christian woman named Nahar Kitabiyat, so why would he permit for himself what he forbade for others?!!

3) He means the anus.

There is a master of the seminary scholars who is famous for sodomy. He saw a boy walking with another master of the seminary scholars, so he asked him: Who is this boy with you?

He replied: This is my son so-and-so.

He said to him: Why don't you send him to us so that we can teach him and educate him so that he becomes a scholar like you?

He replied sarcastically: You vile bastard, do you want me to bring him to you so that you can do such and such to him?!

This incident was told to me by one of the trustworthy professors of the seminary (1).

We have seen many of these incidents, and what we have heard is much more, so much so that our dear friend, Mr. Abbas, has collected many incidents, and recorded them with their details, dates, and names of those involved, and he intends to publish them in a book that he wanted to call (Scandals of the Scientific Seminary in Najaf) because the duty is to reveal the truth to the common Shiites, those poor people who do not know what is going on behind the scenes, and do not know what the Sayyids are doing, so one of them sends his wife, daughter, or sister for the purpose of visiting, or to ask for a child, or to present (Murad to Al-Hussein) and the Sayyids take her, especially if she is beautiful, to explode with her

They do all kinds of evil to her, and there is no power or strength except with God.

1) It is not strange or surprising, as some of the poems that we read state this explicitly and without any doubt.

Didn't the poet say, "It is permissible to marry a beardless boy..."

The Concept of Khums

The fifth has also been exploited in a hideous manner by the jurists and mujtahids, and has become a source of income for the sayyids and mujtahids, even though the texts of the Sharia indicate that the common Shiites are absolved from paying the fifth. Rather, it is permissible for them and they are not obligated to pay it, but rather they should dispose of it as they dispose of the rest of their money and earnings. Indeed, the one who pays the fifth to the sayyids and mujtahids is considered sinful because he has contravened the texts that have been reported from the Commander of the Faithful and the Imams of the Household, peace be upon them.

In order for the intelligent reader to understand the reality of this fifth and how to deal with it, we will review the subject of the fifth and its historical development, supporting this with the texts of the Sharia, the sayings of the imams, and the fatwas of the respected scholars, whose words are relied upon and whose words are relied upon:

1 - On the authority of Dharis Al-Kinani, Abu Abdullah, peace be upon him, said: How did adultery enter the people?

I said, “I don’t know, may I be your ransom.” He said, “From our fifth, the people of the house, except for our pure Shi’a, for it is permissible for them because of their birth.” Usul al-Kafi 502/2, explained by Sheikh Mustafa.

2 - On the authority of Hakim Muadhdhin bin Isa, he said: I asked Abu Abdullah about the Almighty’s saying: “And know that whatever you obtain of anything - indeed, for Allah is a fifth of it and for the Messenger and for the near of kin” (Al-Anfal: 41). Abu Abdullah, peace be upon him, bent his elbows on his knees, then pointed with his hand and said:

By God, it is a benefit day by day, except that my father made his followers free to purify Al-Kafi. 499/2.

- On the authority of Omar bin Yazid, he said: I saw a Muslim in Medina who had brought money to Abu Abdullah that year, but Abu Abdullah returned it... until he said: O Abu Sayyar, we have made it permissible for you to use it and have made it permissible for you to use it, so take your money and all the land in the hands of our Shiites, they are permissible to use it until our Qa’im rises. Usul al-Kafi 2/268.

- On the authority of Muhammad bin Muslim, on the authority of one of them, peace be upon him: He said: The most difficult thing for people on the Day of Resurrection is for the owner of the fifth to stand up and say: O Lord, my fifth, and we have made it permissible for our Shi’a so that their births may be pure and their offspring may be chaste. Usul al-Kafi 502/2.

H - On the authority of Abu Abdullah, peace be upon him, he said: “All people live in the grace of our umbrella, except that we have exempted our Shiites from that.” (He who is not attended by the jurist 243/2)

6 - On the authority of Yunus bin Ya`qub, he said: I was with Abu Abdullah, peace be upon him, when a man from the Qanatīn entered upon him and said: “May I be your ransom! Profits, money, and trade fall into our hands, and we know that your right to them is established, and we are negligent in that.” So he, may God be pleased with him, said: “We would not be fair to you if we charged you with that from someone who is not attended by a jurist.” 23/2.

On the authority of Ali bin Mahzyar, who said: I read in a book of Abu Ja`far, peace be upon him, that a man came to him asking him to absolve him from the fifth of his food and drink, so he, peace be upon him, wrote in his own handwriting: “Whoever is in need of something of my right, he is absolved from it.” (Man La Yahduruhu al-Faqih 23/2)

A man came to the Commander of the Faithful, peace be upon him, and said: I have committed a sin that I have not yet forgiven. Can I repent? He said: Bring me my fifth. So he brought him his fifth. The Commander of the Faithful, peace be upon him, said: It is yours. When a man repents, his money is with him. 22/2 From the One Who Does Not Attend His Jurist.

These narrations and many others are clear in exempting the Shiites from the fifth, and that they are free to pay it. So whoever wants to take it for himself, or to eat it and not pay any of it to the people of the house is something, so he is free to pay it, and he can do what he wants and there is no sin upon him, rather they are not required to pay it until the one who rises up rises up in the third narration.

If the Imam were present, it would not be given to him until the leader of the Ahl al-Bayt rises. So how can it be given to the jurists and mujtahids?!

Fatwas of the trusted jurists exempting Shiites from paying the fifth: Based on the aforementioned texts and many others that explicitly exempt Shiites from paying the fifth, fatwas were issued by the most prominent jurists and mujtahids who have long experience in knowledge and hold a high position among scholars, permitting the fifth for Shiites and not paying it to anyone until the Qa’im of the Household of the Prophet rises:

1 - Al-Muhaqqiq Al-Hilli Najm Al-Din Ja’far bin Al-Hasan, who died in 676 AH:

He confirmed the permissibility of benefits, housing, and trade during absence. He said: It is not necessary to take out the share of those who are present from the owners of the fifth from it. See the book Sharia’ al-Islam, pp. 182-183, Book of the Fifth.

2 - Yahya bin Saeed Al-Hilli, who died in 690 AH:

He leaned towards the theory of permitting the fifth and other taxes for the Shiites out of generosity and kindness from the imams, as in his book Al-Jami’ Al-Shara’i’, p. 151.

3 - Al-Hasan bin Al-Mutahhar Al-Hilli, who lived in the eighth century, issued a fatwa permitting the Shiites to pay the fifth and exempting them from paying it, as in the book Tahrir Al-Ahkam, p. 75.

4 - The second martyr who died in 966 AH said in Majma' al-Fa'idah wa'l-Burhan 4/355 - 358 He went to allow the fifth absolutely and said: The most correct is that as in the book Masalik Al-Afham, p. 68.

5 - Al-Muqaddas Al-Ardabili, who died in 993 AH, was the most knowledgeable of the jurists of his time, so they called him Al-Muqaddas. He said that it is permissible for the Shiites to dispose of the money of the absent person in absolute terms, especially when there is a need. He said: The generality of the news indicates that it is completely dropped in the time of absence and presence, meaning that it is not obligatory or inevitable due to the lack of strong evidence of profits and gains and the lack of spoils.

I said: His statement is derived from the Almighty's statement: "And know that whatever you obtain of spoils" (Al-Anfal: 41). Then he explained that there are narrations from the Mahdi that say we have permitted the fifth to the Shiites.

6 - Allamah Salar said: The Imams made the fifth permissible during the period of occultation as a favor and a favor to the Shiites in particular. See the book Al-Marasim, p. 633.

7 - Mr. Muhammad Ali Tabatabai, who died at the beginning of the eleventh century, said:

The most correct opinion is that it is permissible. Madarik Al-Afham, p. 344.

8 - Muhammad Baqir al-Sabzawari, who died in the late eleventh century, said:

The benefit of many hadiths in the discussion of profits, such as the Sahih of Al-Harith bin Al-Mughira, the Sahih of Al-Fadhla, the narration of Muhammad bin Muslim, the narration of Dawudi bin Katheer, the narration of Ishaq bin Ya'qub, the narration of Abdullah bin Sinan, the Sahih of Zurarah, the Sahih of Ali bin Mahzyar, and the Sahih of Krayb: the permissibility of the fifth for the Shiites.

He responded to some of the objections raised regarding this opinion and said: The reports of permissibility are more correct and explicit, so it is not permissible to deviate from them based on the aforementioned reports.

In short, the statement that the fifth is permissible during the occultation is not without strength. See the book Dhakhirat al-Ma'ad, p. 292.

9 - Muhammad Hasan al-Fayd al-Kashani in his book Mafatih al-Sharia, p. 229, Key No. 260, chose the statement that what is specific to the Mahdi has fallen away. He said: Because the Imams permitted that for the Shiites.

10 - Jaafar Kashf al-Ghita, who died in 1227 AH, in Kashf al-Ghita, p. 364:

Mentioning the imams' permission to take the fifth and not the obligation to pay it to them.

11 - Muhammad Hasan al-Najfi, who died in 1266, in Jawahir al-Kalam 141/16

He decided that the fifth is permissible for the Shiites during the time of occultation, and even during the presence, which is like occultation, and he explained that the news is almost continuous.

12 - I conclude with Sheikh Reda Al-Hamadani, who died in 1310 AH, in his book Misbah Al-Faqih.

Page 155: He permitted the fifth during the absence, and this Sheikh Al-Hamdani was very late, about a century ago or more.

Thus we see that the statement permitting the Khums for the Shiites and exempting them from paying it is a well-known statement among all the mujtahids, both ancient and modern. It was practiced until the beginning of the fourteenth century, in addition to being one of the texts that permit it. So how, in this case, can the Khums be paid to the jurists and mujtahids? Although the Imams (peace be upon them) rejected the Khums, referred it to its companions, and exempted them from paying it. Are the jurists and mujtahids better than the Imams (peace be upon them)?

The fatwas permitting the fifth for the Shiites are not limited to those jurists and mujtahids whom we mentioned, rather there are many times this number that we mentioned throughout these centuries, but we chose from each century one of the jurists who said that the fifth should not be paid so that it becomes clear to us that the saying that the fifth is not obligatory has been said by many jurists and on time has passed because it is the most correct opinion on the issue, and it is in accordance with the texts and the actions of the Imams, peace be upon them.

Let us take two examples from two scholars of the Shiite methodology: Sheikh Al-Mufid and Sheikh Al-Tusi. Sheikh Al-Mufid said:

Some of our companions have differed on this - that is, the fifth - during the occultation, and each group of them has adopted an opinion (then he mentions the number of opinions, including his saying:

Some of them reject the statement that he was expelled due to the occultation of the Imam (1), and what was mentioned previously regarding the concessions in this regard from the reports, and some of them require his treasure - that is, his burial - and interpret a report that was reported: (That the earth reveals its treasures when the Imam appears, and that when he rises, God will guide him to the treasures, so he will take them from every place, then he will choose a statement from them and say:

The fifth is set aside for the Master of the Order - meaning the Mahdi - and if he fears that death will come before his appearance, he should bequeath it to someone he trusts in his intelligence and religious commitment until it is handed over to the Imam, if he witnesses his rise. Otherwise, he should bequeath it to someone who will take his place with trust and religious commitment, and then on this condition until the Imam rises. He said: This statement is clearer to me than all of what came before, because the fifth is the right of an absent person for whom no formal order was made before his absence that must be adhered to.

Then he said: This is like the zakat that is given to its rightful recipient when it becomes due, and it does not have to be dropped. He said: If someone goes to what we mentioned about the fifth part that is exclusively for the Imam, and makes the other half for the orphans of the family of Muhammad and their wayfarers and their poor, according to what came in the Qur'an.

(1) That is, if the Imam is absent, to whom should he give it?

He said: Whoever does this is not far from being right in doing so, but rather he is correct. However, our companions differed on this matter. See Al-Muqni'ah, p. 46.

Sheikh Al-Tusi, who died in 460 AH, the founder of the Najaf seminary and its first leader, said: After mentioning the rulings on the fifth, he said: This is in the event of the appearance of the Imam (1).

Then he said: As for the state of occultation, they gave permission to their followers to dispose of their rights in marriage, trade, and housing.

As for what is other than that, it is not permissible to dispose of it in any case. And what they are entitled to from the fifths of treasures and other things in the case of occultation, the statement of our companions regarding it has differed, and there is no specific text except that each one of them - that is, the Shiite jurists - said a statement that requires caution.

Then Al-Tusi limited these sayings to four:

1 - Some of them said that in the case of concealment it is like what is permitted to us of marriages and businesses - meaning as long as the imam is absent or concealed then everything is permitted - and this is the most correct of the sayings because it is in agreement with the texts transmitted from the imams, and many of them said the same jurists.

2 - Some people said that it must be preserved or kept as long as the person is alive, and if death approaches him, he should bequeath it to someone he trusts among his believing brothers to hand it over to the Master of the Order.

(1) This means that the fifth has a ruling when the Imam appears, and when this Imam is absent or unable to do so, it has a ruling.

Another ruling

2) His statement that there is no specific text on this is questionable, as there are many texts permitting the fifth for the Shiites during the time of the occultation, and we have mentioned some of them.

If he attends, or he is recommended as he was recommended until he delivers it to the person in charge.

3 - Some people said: He must be buried because the earth will reveal its treasures when the Mahdi emerges.

4 - Some people said: The fifth must be divided into six parts: three parts for the imam to be buried or deposited with someone he trusts. This statement was chosen by Al-Tusi.

The other three sections are distributed to those who deserve them from the orphans of the family of Muhammad, may God bless him and his family, their poor, and their wayfarers. This is something that should be worked on.

This statement is consistent with Al-Mufid's fatwa on comparing the fifth to zakat.

Then he says: (If a person takes precaution and acts according to one of the previously mentioned opinions regarding the validity of burial or will, he will not be sinful.) End quote with a slight modification.

Sheikh Al-Tusi limited the disposal of the five during absence to these four previous opinions, and he chose the fourth opinion from them (1), and he explained that if a person chooses any of these opinions and acts upon it, he is not sinful.

We note these four statements, and although they differ among themselves in some details, they agree on one thing that we are about to explain, which is that this money - that is, the fifth - which is the right of the absent Imam, or the right of anyone else, is not to be spent on the Sayyids, nor on the mujtahids.

Although the four previous statements differed regarding the disbursement of the fifth money, they did not contain any hint, let alone an explicit statement, of the obligation and permissibility of giving the fifth or part of it to the Sayyids and the mujtahids.

(1) This is the opinion of many jurists.

The fourth opinion, which was chosen by Sheikh Al-Tusi, is the one that the Shiites followed, and Al-Tusi, as is well known, is the founder of the religious seminary and the sheikh of the sect.

Do you think the Sheikh and the Shiite masses in his time, before and after him were wrong?

This is the fatwa of the first leader of the Najaf seminary.

Let us look at the fatwa of the last leader of the same seminary, our late Imam Abu al-Qasim al-Khoei, so that the fatwa between the first leader of the seminary and the fatwa of its last leader becomes clear to us.

Imam Al-Khoei said in explaining who is entitled to the fifth and what is spent on it:

In our time of occultation, the fifth is divided into two halves:

Half of it to the Imam of the Age, the awaited proof (may God hasten his reappearance), and may our souls be sacrificed for him.

Half of it is for the Banu Hashim, their orphans, the poor, and the wayfarers... until he said:

The half that goes back to the Imam, upon him and his fathers be the best prayers and peace, is to be given during the time of occultation to his representative, who is the trustworthy jurist who knows its expenditures, either by paying it to him, or by asking his permission, etc. See the book Dhiya' al-Salihin, Question 1259, p. 347. The fatwa of Imam al-Khoei differs from the fatwa of Sheikh al-Tusi, as Sheikh al-Tusi does not say that the fifth or part of it should be given to the jurist who is an independent legal scholar, and the majority of people have acted according to the text of his fatwa.

His contemporary Shiites.

While we see the fatwa of our late master Imam Al-Khoei stipulating that the fifth or part of it be given to the jurist and the mujtahid.

Summary of the Development of the Theory of Khums

After the severance of the Imamate chain and the occultation of Imam Mahdi, the fifth is the right of the absent Imam, and neither the jurist, nor the master, nor the mujtahid has a right to it. For this reason, more than twenty people claimed to represent the absent Imam in order to take the fifth, so they said: We meet the absent Imam, and we can give him fifths of the earnings that are returned.

This was during the period of the Minor Occultation and continued for a period of one or two centuries after it, and the fifth was not given to the mujtahid or the sayyid. During this period, the four books known as the First Four Sahihs appeared, and they all convey from the Imams the permissibility of the fifth for the Shiites and their exemption from it.

There was no fatwa to give fifths to the masters and the mujtahids.

The second statement:

Then the matter developed, after the Shiites were absolved from paying the fifth during the time of occultation as previously stated, the matter developed and they said that it is obligatory to pay the fifth, as those with ulterior motives wanted to get rid of the first statement, so they said that the fifth must be paid on the condition that it be buried in the ground until the Imam Mahdi appears.

Third statement:

Then the matter developed and they said: It must be entrusted to a trustworthy person, and the best person to whom it may be entrusted. The choice of this trust is made by the jurists of the school of thought, with the note that this is recommended and not obligatory, and the jurist is not permitted to dispose of it, but rather he must keep it until he delivers it to the Mahdi.

Here is an important note:

Which of the jurists kept the money deposited with him, and then after his death his relatives said that it was money deposited with him and must be deposited with whoever comes after him?

There is no doubt that the correct answer is: There is no such person, and we have not heard or read about such a person in whom it has been proven that people’s money - I mean the fifth - was deposited and then transferred to whoever came after him.

The correct view is that all those with whom money was deposited, their heirs came and divided that money among themselves as if it were money inherited from their fathers, so the Imam’s fifth went to the heirs of the trustworthy jurist. This is if the jurist was trustworthy and did not take that money for himself!!

It is worth mentioning that Judge Ibn Bahraj or Barraj developed this matter from being recommended to being obligatory. He was the first to say that it was necessary to deposit the Imam's share with a trustworthy jurist or mujtahid so that he could hand it over to the absent Imam if he lived to see him, or he could recommend it to someone he trusted who would come after him to hand it over to the Imam. This is stated in the book Al-Muhadhdhab 8/180, and this is a very important step.

Fourth statement:

Then came the later scholars who developed the issue little by little until the penultimate development came when they said that the fifth must be given to the jurists so that they may divide it among those who deserve it from the orphans and the poor among the people of the house. It is most likely that the jurist Ibn Hamza was the first to lean towards that.

This statement was made in the sixth century, as stated in the book Al-Wasilah fi Nayl Al-Fadhila, p. 682. This was considered better than the owner of the fifth distributing it himself, especially if he was not good at division.

Fifth statement:

The development continued gradually in later times - and it may have been a century ago - until the final step came, when some jurists said that it is permissible to dispose of the Imam's share in some ways that the jurist sees fit, such as spending on students of knowledge, establishing the pillars of religion, and other things, as Sayyid Muhsin al-Hakim issued a fatwa on in Mustasak al-Urwat al-Wuthqa 584/9.

This is in addition to his statement: There is no need to refer to the jurist regarding the disbursement of the imam's share.

This means that the disbursement of the jurist's share is an issue that appeared in these very late times. They look at their reality and see their schools and printing presses and what they need from it.

Expenses.

They also consider their personal needs. How can they address all of this and meet these needs? Knowing that this requires huge sums of money.

Their view of the fifth was that it was the best resource that would meet all their needs and bring them personal benefits and enormous wealth, as we see today among the jurists.

And the mujtahidin.

The issue went through many stages and developments until it finally settled on the necessity of giving one-fifth of the earnings to the jurists and mujtahids. Thus, it becomes clear to us that the one-fifth was not stipulated in the Book, the Sunnah, or the statement of an imam, but rather it is a statement that appeared in the later era, said by some of the

mujtahids do so in contradiction to the Qur'an, the Sunnah, the Imams of the Ahl al-Bayt, and the sayings and fatwas of the jurists, mujtahids, and those who are respected.

I call upon my Shia brothers and sons to refrain from paying one-fifth of their earnings and profits to the learned scholars, because it is permissible for them and the scholar or jurist has no right to it. Whoever gives one-fifth to the learned scholar or jurist has committed a sin by contradicting the sayings of the Imams, because one-fifth is not due to the Shia until the Mahdi appears.

I deem it necessary to mention the words of Ayatollah Al-Uzma Imam Khomeini on the issue, as he had spoken about it in lectures he gave to all of us in the seminary in 1389 AH, and then he collected them in the book Islamic Government or the Guardianship of the Jurist.

Among what he said was: It would be short-sighted if we said that the legislation of the fifth came only to secure the livelihood of the descendants of the Messenger, may God bless him and his family.

It is enough for them and more than that, a small part of thousands - that's what he said - a part of this huge finance, rather it is enough for them, fifths of one market like the market of Baghdad, for example, from those huge commercial markets like the market of Tehran, Damascus, Islambol and the like, so what will become of the rest of the money?

Then he says, "I see that Islamic rule is just and does not require exorbitant costs for trivial matters or for matters other than the public interest."

Then he says: The fifth tax was not collected to secure the needs of the noble family of the Messenger of God, may God bless him and his family, only, nor was the zakat distributed to the poor and needy, but rather it exceeded their needs by many times.

After that, will Islam abandon the collection of Khums, Zakat, and the like in order to meet the needs of the masters and the poor, or will the fate of the excess be to be eaten at sea or buried in the dirt, or something like that?

The number of Sayyids who were allowed to earn a living from the fifth at that time - that is, in the early days of Islam - did not exceed one hundred, and if we assume their number was half a million, is it not reasonable to imagine that Islam would be concerned with imposing this huge financial tax, the fifth, which swells and increases in its swell whenever trade and industry expand, as it is today, all of that for the purpose of satisfying the family of the Messenger, may God bless him and his family?

No. See his aforementioned book 1/39-40-42, printed by Al-Adab Press in Najaf.

Imam Khomeini states that the Khums money is very large. This was at that time when the Imam was lecturing in the seminary. So how large is it today?

The Imam also states that one part out of thousands of parts of this huge sum of money is enough for the family of the Prophet, may God bless him and his family, so what should he do with the remaining many parts??

It must be distributed to the jurists and mujtahids according to the concept of Imam Khomeini’s statement.

That is why Imam Khomeini had enormous wealth during his stay in Iraq, so much so that when he wanted to travel to France to reside there, he converted his balance from Iraqi dinars to US dollars and deposited it in Parisian banks with huge bank interest.

Human corruption comes from two ways: sex and money, both of which are available to the masters.

Vaginas and anuses are obtained through pleasure and other means, and money is obtained through the fifth and what is thrown at the thresholds and shrines. So who among them can withstand these temptations, especially if we know that some of them only took this path to satisfy their desires for sex and money??!!

Alert:

Competition began between the masters and the mujtahids to obtain the fifth, and for this reason each of them began to reduce the percentage of the fifth taken from the people so that people would flock to him more than others, so they invented devilish methods. A man came to Sayyid al-Sistani

He said to him:

The rights - the fifth - that are due from me are five million, and I want to pay half of this amount, that is, I want to pay only two and a half million. So Sayyid Sistani said to him: Give me the two and a half million. So the man gave it to him, and Sistani took it from him, then said to him: I have given it to you - that is, return the amount to the man - so the man took the amount, then Sistani said to him: Pay the amount to me again. So the man gave it to him, and Sistani said to him: Now the total of what you paid me from the fifth is five million, so you are free of rights. When the other Sayyids saw this, they also reduced the percentage of the fifth and used the same method. In fact, they invented other methods so that people would turn to them. There was an (honorable) competition between the Sayyids to obtain the fifth, and the percentage of the fifth became like a tender, and many of the rich paid the fifth to whoever took a lower percentage.

When the leader of the seminary saw that the competition for the fifth had become intense, and that the percentage of what he was giving back from the fifth had become small, he issued his fatwa prohibiting the payment of the fifth to anyone.

It comes from the masters, but it is only paid to a few people, and he has the lion's share or

To his agents whom he distributed in the regions.

After receiving this money, he converts it into gold due to the current state of the Iraqi currency, as he now owns two rooms filled with gold.

As for what the agents steal without the master's knowledge, it is punishable and there is no blame.

The Commander of the Faithful (peace be upon him) said: "Blessed are those who renounce this world and desire the Hereafter. They have taken the earth as a carpet, its soil as a bed, its water as a perfume, the Qur'an as a slogan, and supplication as a covering. Then they loaned this world as a loan in the manner of Christ… David (peace be upon him) stood up at such an hour of the night and said, 'It is an hour in which no servant supplicates but that it is answered for him, unless he is a tax collector, a chief, or a policeman.'" Nahjul Balagha 24/4 Compare the words of the Commander of the Faithful (peace be upon him) with the conditions of the masters and judge for yourself. This text and other great texts have no resonance with the masters and jurists. The life of luxury, comfort, and extravagance that they live has made them forget the asceticism of the Commander of the Faithful and has blinded their eyes to pondering his words and adhering to their content.

The tax collector is the one who takes a tenth of the tax, so his supplication is not answered, as the Prophet, peace be upon him, said. So what about the one who takes a fifth from people? The one who takes a fifth will not be answered for a fortiori because what he takes from the fifth is double what the tax collector takes. We ask Allah for wellness.

Another alert:

We know from the above that the fifth is not given to jurists or mujtahids, and this matter became clear to us through researching the subject from all its aspects. It is good for us to pay attention to the fact that jurists, Religious authorities claim that they are from the Ahl al-Bayt (the Prophet's household). You will see one of them narrating his lineage back to al-Kadhim (peace be upon him). Know that it is impossible for this huge number of jurists from Iraq, Iran, Syria, Lebanon, the Gulf States, India, Pakistan and other countries to be from the Ahl al-Bayt. Whoever counts the jurists of Iraq will find it impossible for their countless number to be from the Ahl al-Bayt. So what if we count the jurists and mujtahids of other countries? There is no doubt that their number is many times greater. Is it possible that all of these are from the Ahl al-Bayt?

Moreover, genealogical trees are bought and sold in the seminary. Whoever wants to obtain the honor of being related to the Ahl al-Bayt, all he has to do is bring his sister or wife, if she is beautiful, to one of the Sayyids to enjoy her, or bring him a sum of money, and in one of the two ways he will obtain the honor of being related.

This is a well-known fact in the seminary.

Therefore, I say, do not be deceived by what some gentlemen and authors do when one of them places his family tree on the first page of his book to deceive the simple and the poor into sending him a fifth of their earnings.

At the end of the discussion of the fifth, I cannot miss mentioning the words of my friend, the struggling poet, the brilliant and distinguished Ahmad al-Safi al-Najfi, may God have mercy on him, whom I got to know after I obtained the degree of ijtihad, and we became close friends despite the age difference between us, as he was older than me by about thirty years

or more, when he said to me: My son Hussein, do not defile yourself with the fifth, for it is ill-gotten, and he discussed with me the subject of the fifth until he convinced me of its prohibition, then he mentioned to me verses that he had composed in this regard, which I kept in my memory wallet, and I convey it to the dear readers verbatim. He, may God have mercy on him, said:

I am amazed at people who beg in the name of their religion, and how Jesus begs for the honorable man?!

If the acquisition of knowledge was permitted for that, then ignorance is better than knowledge!! Was there, during the time of the Prophet, a gang that lived off the wealth of people under this name?! If God had made zakat obligatory, it would not have been given humiliatingly, but rather taken reluctantly. The sons of Sassan brought it to us as a profession, and the sons of Ya'rub did not have it from ancient times.

(1) Begging: begging or pleading.

Heavenly books

There is no doubt among all Muslims that the Qur'an is the heavenly book revealed by God to the Prophet of Islam, Muhammad ibn Abdullah, may God's prayers and peace be upon him.

But my extensive reading and perusal of our reliable sources has brought to my attention the names of other books whose jurists claim that they were revealed to the Prophet, may God's prayers and peace be upon him, and that they were exclusively for the Commander of the Faithful, peace be upon him. These books are:

1- University:

On the authority of Abu Baseer, on the authority of Abu Abdullah, he said: I am Muhammad, and we have the Jami'ah, but how do they know what the Jami'ah is?!

He said: I said: May I be your ransom, what is the university?

He said: A document seventy cubits long, the cubitus of the Messenger of God, may God bless him and grant him peace, and his dictation from a crack in it, and Ali wrote with his right hand, in it is everything that is permissible and forbidden, and everything that people need, even the compensation for a scratch... etc. See Al-Kafi 1/239, Bihar Al-Akhbar. Al-Anwar 22/26.

There are many other narrations that you can find in Al-Kafi, Al-Bahr, Basa'ir Al-Darajat, and Wasa'il Al-Shia. However, we have limited ourselves to one narration for the sake of brevity.

I don't know if the university is real or not, and it contains everything people will need until the Day of Judgment!! So why was it hidden then? And we were deprived of it and what it contains, which people will need until the Day of Judgment of lawful and unlawful matters and rulings? Isn't this concealing knowledge?

2 - The Law Newspaper:

On the authority of al-Ridha (peace be upon him) in the hadith of the signs of the Imam, he said: "And he will have a scroll with him in which will be the names of his followers until the Day of Resurrection, and a scroll in which will be the names of his enemies until the Day of Resurrection." See Bihar al-Anwar 25/117, and volume 26, which contains other narrations.

And I wonder: What kind of newspaper is this that can contain the names of the Shiites until the Day of Judgment??!! If we were to record the names of the Shiites of Iraq today, we would need at least a hundred volumes. So what if we recorded the names of the Shiites of Iran, India, Pakistan, Syria, Lebanon, the Gulf states, and others? Indeed, how much more would we need if we recorded the names of the Shiites who died throughout all the centuries that have passed since the emergence of Shiism until our time! All

How many Shiite names will we need to record in the coming centuries until the Day of Judgment?

How many names would we need to record from the time the Book of Law appeared until the Day of Judgment?! Even if the sea were ink and seven more seas followed it, it would not be enough to record this enormous number of names.

Even if we gathered all the computers and electronic brains of the latest types, they would not be able to comprehend this imaginary, even impossible, number of names.

The minds of the common people cannot accept this story and others like it, so how can rational people accept it?!

It is impossible for the Imams, peace be upon them, to say such a thing that is not acceptable to reason or logic. If our enemies had known about it - that is, this narration - they would have said whatever they liked.

For them, and to attack the religion of Islam and to speak and joke about what satisfies the anger in their hearts, and there is no power or strength except with God

3 - Al-Abita newspaper:

On the authority of the Commander of the Faithful, peace be upon him, he said: By God, I have many scrolls containing the treaties of the Messenger of God, may God bless him and his family, and his household. Among them is a scroll called Al-Abita, and nothing was more severe than it that befell the Arabs. Among them are sixty tribes of Arabs whose ostentation has no share in the religion of God. Bihar Al-Anwar 37/26.

This story is neither acceptable nor reasonable. If this number of tribes does not have a share in God’s religion, then this means that there is not a single Muslim who has a share in God’s religion.

Then, singling out the Arab tribes for this harsh ruling smells of populism, and this will be explained in a future chapter.

4 - The newspaper of the sword’s forelock:

On the authority of Abu Baseer, on the authority of Abu Abdullah, peace be upon him, that there was in the hilt of the sword of the Messenger of God, may God bless him and his family, a small scroll in which were the letters, each letter of which opens.

A thousand letters.

Abu Baseer said: Abu Abdullah said: Only two letters have come out of it until this hour. Bihar al-Anwar 56/26.

I said: "And where are the other letters? Shouldn't they be revealed so that the Shiites of Ahl al-Bayt can benefit from them? Or will they remain hidden until the Mahdi rises?"

5 - Ali’s newspaper, which is another newspaper found in the hilt of the sword:

On the authority of Abu Abdullah, peace be upon him, who said: A scroll was found on the hilt of the sword of the Messenger of Allah, may Allah bless him and his family, and there was written on it: In the name of Allah, the Most Gracious, the Most Merciful. The most rebellious of people towards Allah on the Day of Resurrection is he who kills someone other than his killer, and he who strikes someone other than his strike, and he who takes as his protector someone other than his protector, then he is an unbeliever in what Allah the Most High revealed to Muhammad, may Allah bless him and his family, and he who innovates something or shelters someone who innovates, Allah will not accept from him on the Day of Resurrection any ransom or compensation. Bihar al-Anwar, 27/65, 104/375.

6 - Al-Jafr: It is of two types: white Al-Jafr and red Al-Jafr:

On the authority of Abu Al-Ala, he said: I heard Abu Abdullah say: I have the white Jafr.

I said: What is in it?

He said: The Psalms of David, the Torah of Moses, the Gospel of Jesus, the Scrolls of Abraham, peace be upon them, and the lawful and the unlawful...and I have the red Jafr.

He said: I said: What is in the red Jafr?

He said: The weapon, and that is only opened for blood, the one who has the sword opens it for killing.

Abdullah bin Abi Al-Yafour said to him: May God guide you, do the sons of Al-Hassan know this?

He said: Yes, by God, just as they know the night to be night and the day to be day, but envy and the pursuit of this world drive them to denial and rejection. If they sought the truth with the truth, it would be better for them. Usul al-Kafi 24/1

I asked our late master Imam Al-Khoei about the red Jafr, and whose blood is being shed? It is red, who opens it?

He said: The Master of the Age, may God hasten his reappearance, will open it, and through it he will shed the blood of the common Nasibis - the Sunnis - and tear them apart in pieces, and make their blood flow like the Tigris and Euphrates. He will take revenge on the two idols of Quraysh - meaning Abu Bakr and Umar - and their two daughters - meaning Aisha and Hafsa - and on the weak - meaning Uthman - and on the Umayyads and Abbasids, and he will dig up their graves.

I said: Imam Al-Khoei’s statement is an exaggeration, as the Ahl al-Bayt, peace be upon them, are too noble and great to exhume the grave of a dead person who died many centuries ago.

The Imams, peace be upon them, would respond to the wrongdoer with kindness, forgiveness, and pardon. It is not reasonable for them to dig up the graves of the dead to take revenge on them and implement the prescribed punishments on them, as the dead cannot be subjected to punishment. The Ahl al-Bayt, peace be upon them, were known for their gentleness, tolerance, and goodness.

7 - The Mushaf of Fatima:

A - On the authority of Ali bin Saeed, on the authority of Abu Abdullah, peace be upon him, he said: (We have the Mushaf of Fatima, and it does not contain a single verse from the Book of God. It was dictated by the Messenger of God, may God's prayers be upon him and his family, and written by Ali, peace be upon him, with his own hand) Bihar al-Anwar 41/26.

B - On the authority of Muhammad bin Muslim, on the authority of one of them, peace be upon him: "Fatima left behind a copy of the Qur'an, which is not the Qur'an, but rather it is the words of God revealed to her, dictated by the Messenger of God, may God bless him and grant him peace, and written by Ali Al-Bahr 42/26."

C - On the authority of Ali bin Abi Hamza, on the authority of Abu Abdullah, peace be upon him. We have the Mushaf of Fatima, peace be upon her. By God, it does not contain a single letter of the Qur'an, but it is dictated by the Messenger of God, may God bless him and grant him peace, and written by Ali Al-Bahr, 48/26.

I said: If the book was dictated by the Messenger of Allah (peace be upon him) and written by Ali, then why did he conceal it from the nation? Allah the Almighty has commanded His Messenger (peace be upon him and his family) to convey everything that was revealed to him. Allah the Almighty said: "O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message" (Al-Ma'idah: 67).

How could the Messenger of God, may God bless him and his family, conceal this Quran from all Muslims? And how could the Commander of the Faithful, peace be upon him, and the Imams after him conceal it from their followers?!

8 - The Torah, the Gospel and the Psalms:

On the authority of Abu Abdullah, peace be upon him, that he used to read the Gospel, the Torah, and the Psalms in Syriac. See the argument from Al-Kafi 207/1, chapter: The Imams, peace be upon them, have all the books that were revealed by God Almighty, and they know them all despite their different languages.

9 - The Qur'an:

The Qur'an does not need a text to prove it, but the books of our jurists and the sayings of all our mujtahids state that it has been distorted, and it is the only one that has been distorted among all of them.

Books.

Al-Muhaddith Al-Nuri Al-Tabarsi compiled a book to prove its distortion, which he called: (The Decisive Word on Proving the Distortion of the Book of the Lord of Lords), in which he collected more than two thousand narrations that stipulate distortion, and he collected in it the statements of all the Shiite jurists and scholars who explicitly declared the distortion of the Qur'an that is today in the hands of Muslims, as he proved that all the Shiite scholars and jurists, both past and present, say: This Qur'an that is today in the hands of Muslims is distorted.

Mr. Abu al-Hasan al-Amili said: I have the clarity of the correctness of this statement - that is, the statement about the distortion of the Qur'an - after following the news and examining the traces to the point that it is possible to rule that it is one of the essentials of the Shi'ite doctrine, and that it is one of the greatest objectives of usurping the caliphate. So ponder the introduction to al-Burhan, Chapter Four, p. 49.

Mr. Nimatullah Al-Jazaery said in response to those who say that there is no distortion:

Accepting its transmission from divine revelation, and the fact that all of it was brought down by the Faithful Spirit, leads to the rejection of the widespread reports, even though our companions have agreed on their authenticity and belief in them. Al-Anwar Al-Nu'maniyyah 357/2. For this reason, Abu Ja'far said, as was reported from him:

Jaber:

No one among the people claimed that he collected the entire Qur'an except a liar, and no one collected it and preserved it as it was revealed except Ali ibn Abi Talib and the Imams after him, the proof from Al-Kafi 26/1.

There is no doubt that this text is clear in proving the distortion of the Qur'an that exists today.

Muslims

The true Qur'an is the one that was with Ali and the Imams after him, peace be upon them, until it became with the Qa'im, peace and blessings be upon him and his fathers.

That is why Imam Al-Khoei said in his will to us on his deathbed when he recommended us to the teaching staff in the seminary.

You must follow this Qur'an until the Qur'an of Fatima appears.

The Qur'an of Fatima that the Imam is referring to is the Qur'an that Ali, peace be upon him, compiled and which was previously mentioned.

One of the strangest and most reprehensible things is that all of these books were revealed from God, and were exclusively given to the Commander of the Faithful, peace be upon him, and the Imams after him, but they remain hidden from the nation, and especially from the Shiites of the Household of the Prophet, except for a simple Qur'an that has been tampered

with by hands, adding to it what they added, and subtracting from it what they subtracted - according to what our jurists say -!!

If these books were truly revealed from God, and the Commander of the Faithful truly possessed them, then what is the meaning of concealing them from the nation when it is most in need of them in its life and in its worship of its Lord?

Many of our jurists gave the reason for this: because of fear for her from opponents!!

We may ask: Could the Commander of the Faithful and the Lion of the Banu Hashim be a coward to the point that he could not defend it?!

Does he keep it a secret and deprive the nation of it for fear of his opponents?!

No, by He who raised the sky without pillars, it was not for Ibn Abi Talib to fear anyone but God. And if we ask: What will the Commander of the Faithful and the Imams after him do with the Psalms, the Torah, and the Gospel, so that they circulate them among themselves and read them in secret?

If the texts claim that the Commander of the Faithful alone possessed the entire Qur'an and all the other books and scrolls, then what need did he have of the Psalms, the Torah, and the Gospel? Especially given that these books were abrogated by the revelation of the Qur'an?

I smell the scent of malicious hands that fabricated these narrations and lied about the imams. Proof of that will come in a special chapter, God willing.

We know that Islam has only one book, which is the Holy Quran, and as for the multiplicity of Books are one of the characteristics of Jews and Christians, as is clear in their many holy books.

The claim that the Commander of the Faithful possessed many books, and that all of these books were from God, and that they contained books containing legal issues, is a false claim, introduced to us by some Jews who disguised themselves as Shiites.

Shiite view of Sunnis

When we look at our respected books and the sayings of our jurists and mujtahids, we find that the only enemy of the Shiites is the Sunnis. Therefore, they described them with descriptions and gave them names, so they called them (the common people) and they called them (the Nasibis). The belief among the Shiites is that every individual from the Sunnis has a tail in his anus, and if one of them insults another and wants to insult him harshly, he says to him: “The bone of a Sunni in your father’s grave.” This is because the Sunni is impure in their view to the point that if he washes himself a thousand times, he will not be purified and his impurity will not go away.

I still remember that my father, may God have mercy on him, met a strange man in one of the city’s markets. My father, may God have mercy on him, was a very charitable person, so he brought him to our house to be our guest that night. We honored him as God Almighty willed, and we sat down to chat after dinner. I was at the time a young man in the beginning of my studies in the seminary, and through our conversation it became clear that the man was Sunni and from the outskirts of Samarra who had come to Najaf for some need. The man spent the night, and when morning came, we brought him breakfast. He ate his food and then was about to leave, but my father, may God have mercy on him, offered him a sum of money, as he might need it for his travels. The man thanked us for our hospitality, and when he left, my father ordered the mattress he slept in to be burned and the vessel he ate from to be thoroughly purified, because he believed that Sunnis were impure. This is the belief of all Shiites, as our jurists have linked Sunnis to infidels, polytheists, and pigs, and made them impure objects. For this reason:

1 - It is necessary to differ with them: Al-Saduq narrated on the authority of Ali bin Asbat who said: I said to Al-Rida (peace be upon him): A matter occurs that I find no alternative to knowing, and there is no one in the city I am in from among your followers to ask for a fatwa? He said: Akhdar is the jurist of the city, so ask him.

In your matter, if he gives you a fatwa on something, then take the opposite of it, for the truth is in it. Uyun Akhbar al-Rida 275/1, Tehran edition.

On the authority of Al-Hussein bin Khalid, on the authority of Al-Ridha, he said: “Our Shiites are those who submit to our command, who accept our words and who oppose our enemies. Whoever is not like this is not one of us.” Important Chapters 225 Staff

On the authority of Al-Mufaddal bin Omar, on the authority of Jaafar, he said: “He who claims that he is one of our Shiites while he is tied to a bond other than ours is a liar.” Important Chapters 225

2 - It is not permissible to act in accordance with what is in accordance with the common people and their method:

This is a chapter that Al-Hurr Al-Amili included in his book Wasa’il Al-Shia, in which he said:

There are many narrations on this subject. Among them is the statement of al-Sadiq (peace be upon him) regarding the two different hadiths: “Refer them to the reports of the common people. Whatever agrees with their reports, leave it, and whatever contradicts their reports, take it.”

Al-Sadiq, peace be upon him, said: If two different hadiths come to you, then take the one that contradicts the people.

He, peace be upon him, said: Take what contradicts the general public, and he said: What contradicts the general public contains guidance.

He, peace be upon him, said: By God, you are not on anything of what they are on, nor are they on anything of what you are on, so oppose them, for they are not on anything of the truth.

And his saying, peace be upon him: By God, God has not given anyone the choice to follow anyone other than us. Whoever agrees with us opposes our enemy, and whoever agrees with our enemy in word or deed is not one of us, and we are not one of him.

The saying of the righteous servant, peace be upon him, in the two different hadiths: Take what contradicts the people, and avoid what agrees with them.

Al-Ridha, peace be upon him, said: If two conflicting reports come to you, look at which of them contradicts the general public and accept it, and look at which of them agrees with their reports and leave it.

And the saying of Al-Sadiq, peace be upon him: By God, nothing of the truth remains in their hands except facing the Qiblah. See the important chapters 325, 326.

Al-Hurr said about this news that it has exceeded the limit of mutawatir, so it is surprising that some of the later scholars thought that the evidence here was a single news.

He also said: (Know that it appears from these successive hadiths that most of the principles of jurisprudence mentioned in the books of the Sunnis, Al-Fusul Al-Muhimmah, p. 326, are invalid.

They do not agree with the Sunnis on anything: Mr. Nimatullah Al-Jazaery said:

We do not agree with them - that is, with the Sunnis - on a god, nor on a prophet, nor on an imam, because they say: Their Lord is the one whose prophet was Muhammad and whose successor after him was Abu Bakr.

We do not say that this is the Lord nor that Prophet, but we say: The Lord whose Prophet’s successor is Abu Bakr is not our Lord nor is that Prophet our Prophet. (1) Al-Anwar Al-Jaza’iriyya 278/2, Chapter on Light

(1) Reality proves that God Almighty is the Lord of the worlds, and Muhammad, may God bless him and his family, is His Prophet, and Abu Bakr is the successor of Muhammad over

the nation. So the words of Sayyid al-Jaza'iri are extremely dangerous, for they mean: If it is proven that Abu Bakr is the successor of Muhammad, and Muhammad is the Prophet of God, then Sayyid al-Jaza'iri does not recognize this God nor his Prophet Muhammad. I presented the matter to Imam al-Khoei and asked him about the legal ruling on the subject indirectly in a similar story, and he said: Whoever says this is an unbeliever in God, His Messenger, and the People of the House, peace be upon them.

The reality of the Shia religion and the reason why it is necessary to take something other than what the common people say.

Al-Saduq devoted this chapter to the reasons for the Shari'ah, saying:

On the authority of Abu Ishaq al-Irjani, on the authority of the Prophet, he said: Abu Abdullah, peace be upon him, said:

Do you know why you were ordered to take something other than what the common people say?

I said: We don't know.

He said: "Ali did not follow any religion of God except that the nation turned against him to another religion, wanting to invalidate his command. They used to ask the Commander of the Faithful, peace be upon him, about something they did not know, and if he gave them a fatwa, they would make an opponent of their own to confuse the people." p. 531, Iran edition.

The following question comes to mind:

Assuming that the masses were right on a particular issue, must we accept a view contrary to theirs? Sayyid Muhammad Baqir al-Sadr once answered me, saying: Yes, we must accept a view contrary to theirs, because accepting a view contrary to theirs, even if it is wrong, is better than agreeing with them on the assumption that they are right on the matter.

The Shia hatred of the Sunnis is not new, nor is it limited to contemporary Sunnis. Rather, it is a deep hatred that extends back to the first generation of Sunnis, and I mean the Companions, with the exception of three of them: Abu Dharr, Al-Miqdad, and Salman. For this reason, Al-Kulayni narrated on the authority of Abu Ja`far, who said: "The people were apostates after the Prophet, may God bless him and grant him peace, except for three: Al-Miqdad bin Al-Aswad, Salman Al-Farsi, and Abu Dharr Al-Ghifari." Rawdat Al-Kafi, 8/246.

If we asked the Jews: Who are the best people in your religion?

They would have said: They are the companions of Moses.

If we asked Christians: Who are the best people in your nation?

They would have said: They are Jesus' disciples.

If we asked the Shiites: Who are the worst people in your view and belief?

They would have said: They are the companions of Muhammad, may God bless him and his family.

The companions of Muhammad are the people who are most exposed to Shiite insults, curses and slander, especially Abu Bakr, Umar, Uthman, Aisha and Hafsa, the wives of the Prophet, may God's prayers and peace be upon him. That is why it was mentioned in the supplication for the two idols of Quraysh: "O God, curse the two idols of Quraysh - Abu Bakr and Umar - and their two tyrants and their two daughters - Aisha and Hafsa... etc." This is a supplication stated in the reliable books, and Imam Khomeini used to say it after the dawn prayer every day.

On the authority of Hamza bin Muhammad al-Tayyar, who said: We mentioned Muhammad bin Abi Bakr to Abu Abdullah, peace be upon him, and he said: (May God have mercy on him and bless him. Muhammad bin Abi Bakr said to the Commander of the Faithful one day: Extend your hand so that I may pledge allegiance to you. He said: Did you not do that?)

He said: Yes. So he extended his hand and said:

I bear witness that you are an Imam whose obedience is obligatory, and that my father wants Abu Bakr, his father, to be in Hell - Men of Al-Kashi, p. 61.

On the authority of Shuaib, on the authority of Abu Abdullah, peace be upon him, he said: "There is no family but that there is among them…"

The noblest of them are the noble ones, and the most noble of the noble people is the one from the family of Muhammad ibn Abi Bakr. Al-Kashi, p. 61.

As for Omar, Mr. Nimatullah Al-Jazaery said:

(Omar ibn al-Khattab was afflicted with a disease in his anus that could not be relieved except by men's semen) Al-Anwar Al-Nu'maniyah 63/1.

Know that in the Iranian city of Kashan, in an area called (Baghi Fin), there is a scene similar to the Unknown Soldier, in which there is a fake grave for Abu Lu'lu'ah, the Persian Zoroastrian, the killer of the second Caliph, Omar ibn al-Khattab. They called it what means in Arabic (the shrine of Baba Shuja' al-Din). Baba Shuja' al-Din is a title they gave to Abu Lu'lu'ah for killing Omar ibn al-Khattab. Written on the walls of this scene in Persian is (Mark Bar Abu Bakr, Mark Bar Omar, Mark Bar Othman), which means in Arabic: Death to Abu Bakr, Death to Omar, Death to Othman.

This scene is visited by Iranians, and money and donations are thrown into it. I saw this scene myself. The Iranian Ministry of Guidance had begun expanding and renovating it. Accordingly, they printed an image of the scene on cards used to send letters and correspondence...

Al-Kulayni narrated on the authority of Abu Ja`far, may God be pleased with him, who said: "The two sheikhs - Abu Bakr and Umar - departed this world without repenting, nor did they

mention what they did to the Commander of the Faithful, peace be upon him. So upon them is the curse of God, the angels, and all of the people." Rawdat al-Kafi 8/246

As for Uthman, Ali bin Yunus Al-Bayadhi said: Uthman was someone who was played with, and he was effeminate. Al-Sirat Al-Mustaqim 30/2.

As for Aisha, Ibn Rajab al-Barsi said: "Aisha collected forty dinars."

From the betrayal of the Easts of Lights of Certainty, p. 86.

I wonder: If the three caliphs had these qualities, why did the Commander of the Faithful, peace be upon him, pledge allegiance to them? And why did he become a minister to all three of them throughout their caliphates?

Was he afraid of them? God forbid.

Then if the second Caliph, Omar ibn al-Khattab, was afflicted with a disease in his anus that could only be calmed by male semen, as Sayyid al-Jaza'iri said, then how did the Commander of the Faithful, peace be upon him, marry him to his daughter, Umm Kulthum? Was his affliction with this disease hidden from the Commander of the Faithful, peace be upon him, and did Sayyid al-Jaza'iri know about it?! The issue does not require more than using reason for a few moments.

Al-Kulayni narrated: "All people are children of fornication, or he said prostitutes, except for our Shiites." Al-Rawdah 8/135.

That is why they permitted the killing of Sunnis and their money. On the authority of Dawud bin Farqad, he said: I said to Abu Abdullah, peace be upon him: What do you say about killing a Nasibi?

He said: (His blood is permissible, but I am cautious about you. If you are able to throw a wall over him or drown him in water so that he does not testify against you, then do so. Wasa'il al-Shi'a 18/463, Bihar al-Anwar 231/27.

Imam Khomeini commented on this by saying: If you can take his money, take it and send us the fifth.

Mr. Nimat Allah Al-Jazaery said: Ali bin Yaqtin, Al-Rashid's minister, gathered a group of dissenters in his prison, so he ordered his servants to demolish the ceilings.

The prison was confined to the prisoners, and they all died. They were five hundred men. Al-Anwar Al-Nu'maniyah 308/3.

History books tell us about what happened in Baghdad when Hulagu entered it. He committed the greatest massacre known to history, to the point that the Tigris River was dyed red due to the large number of Sunnis he killed. Rivers of blood flowed in the Tigris River until its color changed to red, and it was dyed blue again due to the large number of books that were thrown into it. All of this was because of the two ministers, Al-Qasir Al-Tusi

and Muhammad bin Al-Alqami. They were ministers to the Abbasid Caliph, and they were Shiites. There was a secret correspondence between them and Hulagu, and they were able to convince Hulagu to enter Baghdad and overthrow the Abbasid Caliphate, in which they were ministers. They had the upper hand in the government, but they did not accept that Caliphate because it followed the Sunni doctrine. Hulagu entered Baghdad and overthrew the Abbasid Caliphate. It did not take long for them to become ministers to Hulagu, even though Hulagu was a pagan.

However, Imam Khomeini prays for the blessings of Ibn Yaqtin, al-Tusi, and al-Alqami, and considers what they did to be among the greatest services to the religion of Islam.

I conclude this chapter with a final word, which is comprehensive and inclusive in this chapter, which is the statement of Sayyid Ni'mat Allah al-Jaza'iri regarding the ruling on the Nawasib (the Sunnis). He said:

They are unclean infidels by consensus of the Imami Shiite scholars, and they are worse than the Jews and Christians. One of the signs of the Nasibi is that he gives precedence to someone other than Ali over him in the imamate. Al-Anwar Al-Nu'maniyyah / 206, 207.

Thus we see that the Shiite ruling on the Sunnis can be summed up as follows:

They are infidels, unclean, worse than the Jews and Christians, sons of whores. They must be killed and their money taken. They cannot be reconciled with anyone in anything, neither in a Lord, nor a Prophet, nor in an Imam. It is not permissible to agree with them in word or deed. They must be cursed and reviled, especially the first generation, those whom Allah the Almighty praised in the Holy Quran, and who stood with the Messenger of Allah (peace be upon him) in his call and jihad. Otherwise, tell me, for God's sake, who was with the Prophet (peace be upon him) in all the battles he fought against the infidels? Their participation in all those wars is evidence of the sincerity of their faith and jihad, so do not pay attention to what our jurists say.

When the Pahlavi dynasty ended in Iran following the Islamic Revolution and Imam Khomeini's assumption of power, Shiite scholars were obliged to visit and congratulate the Imam on this great victory, the establishment of the first Shiite state in the modern era ruled by jurists.

The duty of congratulations fell to me personally more than anyone else, given my close relationship with Imam Khomeini. I visited Iran a month and a half—perhaps more—after the Imam entered Tehran following his return from exile in Paris. He welcomed me warmly, and my visit was separate from that of the delegation of Shiite scholars in Iraq.

In a private session with the Imam, he said to me: Sayyid Hussein, it is time to implement the commandments of the Imams, may God's prayers be upon them. We will shed the blood of the Nasibis, kill their sons, and enslave their women. We will not let any of them escape punishment. Their wealth will be exclusively for the Shiites of the Household of the Prophet, and we will wipe out Mecca and Medina from the face of the earth because these two cities have become the stronghold of the Wahhabis. Karbala must be a land blessed and the holy

place, a destination for people to pray in, and thus we will fulfill the dream of the Imams, peace be upon them.

Our state, which we struggled for many years to establish, has been established. All that remains is implementation!!

Note:

Know that the Shiites' hatred of the common people – the Sunnis – is unparalleled, and for this reason our jurists have permitted lying about the Sunnis, making false accusations against them, slandering them, and describing them as disgraceful.

Now the Shiites look at the Sunnis with a hateful eye based on directives issued by higher authorities. Directives were issued to Shiites to infiltrate the state's apparatuses and institutions, especially the important ones such as the army, security, intelligence and other important channels, in addition to the ranks of the party.

Everyone is eagerly awaiting the zero hour to declare jihad and attack the Sunnis, as most Shiites imagine that by doing so they are providing a service to the Ahl al-Bayt, peace be upon them. They have forgotten that what is driving them to do this are people working behind the scenes, who will be mentioned in the next chapter.

The influence of foreign elements in the making of Shiism

In the first chapter of this book, we learned about the role of the Jew Abdullah ibn Saba in creating Shiism, a fact that all Shiites, both ordinary and elite, ignore.

I have thought a lot about this subject, and over many years I discovered, as others have, that there are men who play a dangerous role in introducing false beliefs and philosophical ideas into Shiism.

The fact that I have compiled this long text in the Najaf Seminary, which is the mother of seminaries, and my knowledge of the most important sources has made me discover dangerous facts that many people do not know or ignore. I have discovered close personalities who played a major role in the deviation of the Shiite approach to what it is today. What the people of Kufa did to the Ahl al-Bayt, peace be upon them, and their betrayal of them, as was previously explained, is said to be those who did that to them, who concealed themselves with Shiism and loyalty to the Ahl al-Bayt.

The Shiite sect that results from those who hide behind Shiism:

Hisham bin Al-Hakam, and this hadith of Hisham is in the eight Sahihs and others.

Hisham was the cause of Imam al-Kadhim's imprisonment and then his murder. In Rijal al-Kashi, Hisham bin al-Hakam said: "He was a traitor who participated in the bloodshed of Abu al-Hasan, peace be upon him."

(Hisham said to Abu al-Hasan, peace be upon him: Advise me. He said: I advise you to fear God in my humiliation.) Rijal al-Kashi, p. 226.

Abu al-Hasan, peace be upon him, asked him to stop speaking, so he stopped for a month, then he returned and Abu al-Hasan said to him: O Hisham, would you be pleased to participate in the blood of a Muslim man?

He said: No.

He said: How do you share in my blood? If he remains silent, then it is slaughter.

He did not remain silent until what happened happened to him, may God bless him and grant him peace. Men of Al-Kashi P. 231.

Could a man loyal to the Ahl al-Bayt cause the killing of this Imam, peace be upon him?

Read these texts with me:

On the authority of Muhammad bin Al-Faraj Al-Rakhji, he said: I wrote to Abu Al-Hassan, peace be upon him, asking him about what Hisham bin Al-Hakam said about the body, and Hisham bin Salem Al-Jawaliqi said about the image.

So he wrote: Leave the confusion of the confused, and seek refuge in God from Satan. What the two Hishams said is not true. Usul al-Kafi 105/1, Bihar al-Anwar 288/3, al-Fusul al-Muhimmah p. 51.

Hisham ibn al-Hakam claimed that God is a body, and Hisham ibn Salim claimed that God is an image.

On the authority of Ibrahim bin Muhammad al-Kharraz and Muhammad bin al-Husayn, they said: We entered upon Abu al-Hasan al-Rida, peace be upon him, and we related to him what was narrated that Muhammad saw his Lord in the form of a successful young man of thirty years of age, his feet green, and we said:

Hisham bin Salem, Saheb Al-Taq, and Al-Maythami say: It is hollow up to the navel.

And the rest is eternal...etc.) Usul al-Kafi 101/1, Bihar al-Anwar 40/4.

Is it conceivable that God Almighty takes the form of a young man of thirty years of age, and that He is hollow up to the navel? This statement exactly matches what the Jews say in their Torah, that God is a large human being. This is stated in the Book of Genesis in the Jewish Torah.

These are Jewish relics that were introduced into Shiism by the hand of Hisham bin Al-Hakam, who was responsible for and involved in the murder of Imam Al-Kadhim, peace be upon him, and by the hand of Hisham bin Salem, Shaytan Al-Taq, and Al-Maythami Ali bin Ismail, the author of the book “The Imamate.”

If we look at our respected books, such as the Eight Sahihs and others, we will find the hadiths of these people at the forefront.

Zurarah bin Ayan:

Sheikh Al-Tusi said: “Zurara is from a Christian family, and his grandfather, “Sensan” or “Sabsan” was a Christian monk, and his father was a Roman slave for a man from Banu Shaiban. Al-Fihrist, p. 104. It is Zarara who said: “I asked Abu Abdullah about the testimony of faith... until he said: When I came out, I farted in his beard and said: He will never succeed.” (1) Rijal Al-Kashi

P. 142.

Zarara also said: By God, if I narrated everything I heard from Abu Abdullah, the men’s penises would not swell on wood. (2) Rijal al-Shakki, p. 123.

(1) Whoever farts in the beard of Abu Abdullah, may God be pleased with him, and says about him that he will never succeed, cannot be a Muslim or loyal to the people of the house, peace be upon them.

(2) This is an accusation against Abu Abdullah, and what he means is that Abu Abdullah told him shameful matters that arouse men’s desires to the point that they cannot control themselves when they hear that unless one of them satisfies his desire, even if it is on a wooden plank.

On the authority of Ibn Maskan, he said: I heard Zararah say:

May God have mercy on Abu Jaafar. As for Jaafar, I have a grudge against him in my heart.

I said to him: What made Zarara do this?

He said: What led him to this was that Abu Abdullah brought out his book, Al-Kashi’s Deceptions, p. 131.

That is why Abu Abdullah said about him: “May God curse Zararah” (p. 133).

Abu Abdullah, peace be upon him, also said: O God, if Hell were nothing but a ditch (1), it would contain the family of A’yan ibn Sansan, p. 133.

Abu Abdullah said: May God curse Burayd, may God curse Zararah, p. 134.

He also said: Zararah will not die except lost, may God’s curse be upon him, p. 134. Abu Abdullah also said: This is Zararah bin A’yan, this is, by God, one of those whom God Almighty described in His Noble Book (And We will turn to whatever deeds they did and make them as dust scattered) (Al-Furqan: 23) Rijal Al-Kashi, p. 136.

He said: There are people who are loaned faith, then it is taken away from them, and on the Day of Resurrection they will be called “the loaned ones.” As for Zararah bin A’yan, he is one

of them. p. 141. He also said: If he is sick, do not visit him, and if he dies, do not attend his funeral.

(1) Sikrija: It is a small vessel in which a small amount is eaten. This word is an Arabized Persian word.

It was said to him: Zarara? He was surprised. He said: Yes, Zarara is worse than the Jews and Christians and whoever says: God is the third of three. God has rejected Zarara and said: Zarara has doubted my Imamate, so I have asked my Lord to forgive him. (1) p. 138

I said: If Zurarah was from a Christian family, and he doubted the Imamate of Abu Abdullah, and he was the one who said that he farted in Abu Abdullah's beard, and he said about him that he would never succeed, then what do we expect him to offer to the religion of Islam??

Our Sahihs are full of the hadiths of Zurarah, and he is in the forefront among the narrators. He is the one who lied about the people of the house, and introduced innovations into Islam that no one else had introduced, as Abu Abdullah said. Whoever reviews our Sahihs will find the truth of these words, and the same is true of Burayd, to the point that Abu Abdullah, peace be upon him, cursed them both.

Abu Basir Laith ibn al-Bukhtari:

and

Abu Basir dared to attack Abu al-Hasan Musa al-Kadhim, peace be upon him, when he was asked, peace be upon him, about a man who married a woman who had a husband, but he did not know.

Abu al-Hasan, peace be upon him, said: "The woman is stoned, and the man has nothing to do if he does not know." Abu Basir al-Muradi hit his chest, scratching it, and said: "I think our friend did not…"

The perfection of his knowledge. Rijal al-Kashi, p. 154.

(1) Most of our references and scholars interpret Abu Abdullah's statement and his attack on Zurarah as being a matter of taqiyya, and this is of course rejected. So if Abu Abdullah's statement was a matter of taqiyya, then what would be Zurarah's statement and his attack on Abu Abdullah?

When he said, may God curse him, that he farted in the snake, Abu Abdullah, was that also taqiyya??

No, this proves to us that there was a rift between Abu Abdullah and Zurarah due to Zurarah's heinous words and actions and his reprehensible innovations, otherwise Abu Abdullah would not have said what he said about him.

That is, he accuses Al-Kadhim, peace be upon him, of lack of knowledge!!

Once, Ibn Abi Al-Ya'fur and Abu Basir were discussing worldly matters, and Abu Basir said:

If your companion had obtained it, he would have kept it for himself. Abu Basir fell asleep, and a dog came wanting to bite him. Hammad ibn Uthman stood up to drive it away, but Ibn Abi Ya'fur said to him: Leave it. So it came to him and bit his ears. Page 154, Rijal al-Kashi.

That is, he accuses Abu Abdullah of being content with the world and of wanting to monopolize it, so God Almighty punished him by sending a dog that urinated in his ears as a punishment for what he said about Abu Abdullah.

On the authority of Hammad al-Nab, he said: Abu Basir sat at the door of Abu Abdullah, peace be upon him, to ask for permission, but he was not given permission. So he said: If we had a plate, he would have given permission. Then a dog came and barked in Abu Basir's face. So Abu Basir said: What is this?

His companion said to him: This is a dog that stared at you. Men of Al-Kashi, p. 155.

That is, he accuses Abu Abdullah, peace be upon him, of loving tharid and delicious food to the point that he does not allow anyone to enter upon him unless he has a plate of food with him. However, God Almighty also punished him by sending a dog to bite him in the face as punishment for what he said about Abu Abdullah, peace be upon him.

Abu Basir was not trustworthy in his morals, and that is why he said, as a witness against himself: I used to teach a woman the Qur'an, but I did not deprive her of anything!!

He said: So she went to Abu Ja`far, peace be upon him - that is, complaining about him - and he said to me:

(1) He raised his leg to urinate.

(2) Because he was blind.

Abu Jaafar: O Abu Basir, what did you say to the woman?

He said: I said with my hand like this, and he covered his face!!

He said: Abu Jaafar said: Do not get used to it. Men of Al-Kashi, p. 154.

That is, Abu Basir extended his hand to touch something on her body for the purpose of fondling (!!)

He was reading her the Quran!!! And joking, with

Abu Basir was confused:

On the authority of Muhammad bin Masoud, he said: I asked Ali bin Al-Hasan about Abu Baseer, and he said:

Abu Basir was called Abu Muhammad and was a client of Banu Asad. He was blind.

I asked him if he was accused of extremism. He said: “No, he was not accused of extremism, but he was confused.” Rijal al-Kashi, p. 154

I said: His hadiths are very numerous in the Sahihs, and they contain amazing things. If he is confused, then what confusion has he introduced into the religion?!!

His hadiths are very strange. Aren't they his own fabrication??!!

Scholars of Tabaristan:

In Tabaristan, a group appeared who pretended to be knowledgeable, but they were among those who infiltrated Shi'ism for the purpose of corruption and corruption. It is known that a person's deeds testify against him. If his deeds are good, then this is evidence of his good conduct, morals, beliefs, and the purity of his inner self. The opposite is true, as bad deeds indicate the evil of the one who left them, whether in his conduct, morals, or beliefs, and indicate the corruption of his inner self.

Some scholars of Tabaristan left behind legacy that raises doubts about their personalities. Let us take three of the most famous people who came from Tabaristan:

1 - Al-Mirza Hussein bin Taqi Al-Nouri Al-Tabarsi, author of the book "Fasl Al-Khitab fi Ithbat Tahrif Kitab Rabb Al-Arbab" (The Decisive Word in Proving the Distortion of the Book of the Lord of Lords), in which he collected more than two thousand narrations from Shiite books to prove the distortion of the Holy Quran. He also collected the sayings of the jurists and mujtahids, and his book is a stigma on the forehead of every Shiite.

Jews and Christians say that the Quran has been distorted. What is the difference between what Al-Tabarsi said and what the Jews and Christians said? Is there a Muslim who is sincere in his Islam and testifies that the book that God Almighty revealed and guaranteed to preserve has been distorted, forged and altered??!!

2 - Ahmad bin Ali bin Abi Talib (1) Al-Tabarsi, author of the book (Al-Ihtijaj).

In his book, he included narrations that explicitly state that the Qur’an was distorted. He also included narrations in which he claimed that the relationship between the Commander of the Faithful and the Companions was very bad. These narrations are what caused the unity of the Muslims to be torn apart. Anyone who reads this book will find that its author did not have good intentions.

3 - Fadl ibn al-Hasan al-Tabarsi, author of Majma’ al-Bayan fi Tafsir al-Quran, an interpretation that he filled with fallacies, forced interpretations, and dry, contradictory interpretations.

(1) He gave himself this name for the purpose of camouflage so that he could spread his poison. Otherwise, someone like him would not be right to attribute himself to the dust that

the Commander of the Faithful, may God's prayers be upon him, trod, knowing that his origin is unknown, and his biography is unknown.

For the simplest rules of interpretation.

The Tabaristan region and the surrounding areas are full of Khazar Jews, and these Tabaris are Khazar Jews who hide behind Islam. Their writings are among the most serious insults to the religion of Islam, so that if we compare Fasl al-Khatab with the writings of the Orientalists who insult the religion of Islam, we will see that Fasl al-Khatab insults Islam more severely than the writings of those Orientalists. And so are the writings of others.

One of the honorable teachers at the Najaf seminary passed away, so I washed his body seeking Allah's pleasure. Some of his sons helped me wash him. During the washing, I discovered that the deceased had not been circumcised!! I cannot now mention the name of this (deceased) because his sons know who washed their father. If I mention him, they will know me, and they will subsequently know that I am the author of this book. My secret will be discovered, and something bad will happen.

There are some gentlemen in the seminary about whom I have comments that raise doubts and suspicion, and I, praise be to God, am constantly searching and investigating to confirm their truth.

Let us see another type of the effects of foreign elements on Shiism. These elements have tampered with our respected books and important references. Let us take examples through which the reader can see the extent and severity of this tampering.

Al-Kafi is the greatest Shiite source ever. It is authenticated by the infallible Twelfth Imam, who is infallible and infallible. When Al-Kulayni wrote Al-Kafi, he presented it to the Twelfth Imam in his basement in Samarra. The Twelfth Imam, peace be upon him, said: "Al-Kafi is sufficient for our Shiites." See the introduction to Al-Kafi, p. 25.

Mr. Al-Muhaqqiq Abbas Al-Qummi said: Al-Kafi is the most important and greatest of Islamic books.

Imami works, and nothing like it has been written for the Imamiyyah. Mawla Muhammad Amin al-Istrabadi said in his account of its benefits: We heard from our sheikhs and scholars that no book has been written in Islam that is equal to it or comes close to it. Al-Kuny wa al-Inqab 3/98.

But read with me these sayings:

Al-Khawansari said: They differed regarding the book Al-Rawdah, which includes a group of chapters: Is it one of the books of Al-Kafi, which was composed by Al-Kulayni, or an addition to it?

What's next? Rawdat al-Jannat 118/6.

The trustworthy Sheikh, Sayyid Husayn bin Sayyid Haidar al-Karaki al-Amili, who passed away, said:

1076AH:

The book Al-Kafi is fifty books with chains of transmission for every hadith connected to the Imams, peace be upon them. Rawdat Al-Jannat 6/114.

While Mr. Abu Jaafar al-Tusi, who died in 460 AH, says:

The book Al-Kafi contains thirty books. Al-Fihrist, p. 161.

It is clear to us from the above statements that what was added to Al-Kafi between the fifth century and the eleventh century was twenty books, and each book included many chapters, meaning that the percentage of what was added to the book Al-Kafi during this period amounted to 40%, in addition to changing the narrations, changing their wording, deleting paragraphs, and adding others. So who added to Al-Kafi?

Twenty books? Can he be an honest person??!!

Is it one person or many people who have followed one another throughout these centuries?

Increase, change, alter and tamper with it??!!

We ask: Is Al-Kafi still authenticated by the infallible one who does not make mistakes or err??!!

Let us take another book that comes in second place after Al-Kafi and is also one of the first four authentic books, it is the book Tahdhib Al-Ahkam by Sheikh Al-Tusi, the founder of the Najaf Seminary. Our jurists and scholars mention that it now contains (13,590) hadith, while Al-Tusi himself, the author of the book - as in the number of original sources - mentions that this Tahdhib Al-Ahkam is more than (5,000) hadith, meaning in all cases it does not exceed (6,000) hadith. So who added this huge number of hadith to the book that exceeded the original number of hadiths in the book? Taking into account the calamities narrated in Al-Kafi, Tahdhib Al-Ahkam and others, there is no doubt that they are additions by hidden hands that hid behind Islam, and Islam is innocent of them. This is the case of the two greatest books, so what if we followed the case of the other sources? What would we find? For this reason, Sayyid Hashim Ma'ruf Al-Hasani said:

(The Shiite storytellers, along with the enemies of the Imams, have placed a large number of this type for the guiding Imams.) He also said:

After tracing the hadiths spread in the collections of hadith such as Al-Kafi and Al-Wafi and others, we find that the extremists and those who hate the righteous imams did not leave any door without entering it to corrupt the hadiths of the imams and harm their reputation with fabrications, pp. 165, 253. Sheikh Al-Tusi acknowledged this in the introduction to Al-Tahdhib, saying: Some friends reminded me... of the hadiths of our companions, and what occurred in them of differences, discrepancies, contradictions and opposition, to the point

that hardly any report agrees without something that contradicts it, and no hadith is safe without something that contradicts it in its opposite, to the point that our opponents made this one of the greatest attacks.

According to our doctrine, despite Al-Tusi's keenness to preserve his book, it was subjected to distortion, as you have seen.

During my visit to India, I met Mr. Dildar Ali, who gave me a copy of his book (The Foundation of Principles). On page 51, he said: "The hadiths attributed to the Imams are very different. There is hardly a hadith without something contradicting it, and there is no report that agrees without something contradicting it." This is what drove a large number of people to abandon the Shiite school of thought.

Let us consider the statement about the distortion of the Qur'an. The first book that stated the distortion is the book of Salim ibn Qays al-Hilali (d. 90 AH). He included only two narrations, and it is the first book that appeared to the Shiites, and there are no other narrations in it other than these two narrations.

But if we return to our respected books, which were written ages after the book of Salim bin Qais, then what has reached us from them is full of narrations of distortion, to the point that al-Nuri al-Tabarsi was able to collect more than two thousand narrations in his book (Fasl al-Khitab).

So who fabricated these narrations? Especially if we go back to what we mentioned earlier in explaining what was added to the books, and especially the Sahihs, it becomes clear that these narrations were fabricated in times later than the book of Salim bin Qais, and it may have been in the sixth or seventh century, so much so that al-Saduq, who died in 381 AH, said: "Whoever attributes such a statement to the Shiites - i.e., distortion - is a liar because he has not heard of such narrations, and if they had actually existed, he would have known about them or heard about them."

Likewise, Al-Tusi denied attributing this matter to the Shiites, as in the interpretation of Al-Tabyan in the interpretation of the Qur'an, published in Najaf in 1383 AH. As for the book of Salim bin Qais, it is a lie against Salim bin Qais: it was written by Iban bin Abi Ayyash, then he attributed it to Salim.

During this, Ibn al-Mutahhar al-Hilli and al-Ardabili said about him: (He is very weak, and our companions attribute the fabrication of the book of Salim ibn Qays to him. See al-Hilli, p. 206, Jami' al-Rawat by al-Ardabili, 9/1.

When the Safavid state was established, there was a large scope for fabricating narratives and attributing them to Imam al-Sadiq and other imams, peace be upon them.

After this quick summary, it became clear to us that the works of our scholars are not to be trusted or relied upon, as they were not taken care of, and for this reason the hands of the enemy tampered with them, and what happened to them was what you know.

Now we want to touch on another type of foreign influence on Shiism.

It is the issue of the Twelfth Imam, and it is a very serious issue.

The honorable brother, Mr. Ahmed Al-Kateb, has addressed this topic and shown that the Twelfth Imam has no reality and no personal existence. The aforementioned honorable person has spared us the task of researching this topic, but I say: How can he exist when our reliable books have stated that Al-Hasan Al-Askari - the Eleventh Imam - died without having a son, and they looked into his wives and concubines at his death and did not find any of them pregnant or with a son. Refer to the book Al-Ghaybah by Al-Tusi, p. 74; Al-Irshad by Al-Mufid, p. 354; A'lam Al-Wara by Al-Fadl Al-Tabarsi, p. 380; Al-Maqalat wa Al-Firaq by Al-Ash'ari Al-Qummi, p. 102.

The honorable brother, Mr. Ahmed Al-Kateb, investigated the issue of the deputies of the Twelfth Imam and proved that they were a group of Dijlah who claimed to be deputies in order to seize what they wanted from the fifth money and what was thrown into the shrine or in the basement as donations.

Let us see what the Twelfth Imam, known as the Qa'im or the Awaited One, will do when he emerges:

1 - He puts the sword in the Arabs:

Al-Majlisi narrated that the awaited one will march among the Arabs with what is in the red Jafr, which is killing them. Bihar al-Anwar 52/318.

He also narrated: "Nothing remains between us and the Arabs except slaughter." Bihar al-Anwar 52/349.

He also narrated: (Beware of the Arabs, for they have bad news. However, not one of them will go out with the Qa'im.) Bihar al-Anwar 52/333

I said: If many of the Shiites are of Arab origin, will the Mahdi draw his sword against them and slaughter them??

No... no... behind these texts are men who played a dangerous role in spreading these poisons. Do not be surprised as long as Khosrau has been saved from the fire, as Al-Majlisi narrated on the authority of the Commander of the Faithful: God has saved him - meaning Khosrau - from the fire, and that the fire is forbidden to him. Al-Bahr 4/41.

Is it reasonable that the Commander of the Faithful, may God's prayers and peace be upon him, would say that God saved Khosrau from the fire, and that the fire is forbidden to him??

2- The Grand Mosque and the Prophet's Mosque will be demolished.

Al-Majlisi narrated: "The Qa'im will demolish the Sacred Mosque until he returns it to its foundation, and the Prophet's Mosque to its foundation." Bihar al-Anwar 3338/52, Al-Ghaybah by al-Tusi 282.

Al-Majlisi said: “The first thing that the Qa’im will do is bring out these two - meaning Abu Bakr and Umar - fresh and moist, and scatter them in the wind, and destroy the mosque.” Al-Bahr 52/386.

It is well known, indeed it is accepted by all our jurists and scholars, that the Kaaba is not important, and that Karbala is better and more excellent than it. Karbala, according to the texts cited by our jurists, is the best place on earth, and it is the chosen, holy, and blessed land of God. It is the sanctuary of God and His Messenger, and the Qiblah of Islam, and in its soil is healing. No other land or spot comes close to it, not even the Kaaba.

Our teacher, Mr. Muhammad Al-Hussein Al-Kashf Al-Ghitaa, always used to emulate this.

the house :

From the hadith of Karbala and the Kaaba

Karbala showed the high rank

Another said:

It is the circumambulation, so circumambulate seven times, meaning it

Mecca has no meaning like its meaning

Earth, but it has the seventh hardship

It bowed and lowered its head to its bottom.

We may ask: Why would the Imam destroy the mosque, demolish it, and return it to its foundations?

The answer is: Because those Muslims who will remain will not exceed one-tenth of their number, as he explained.

Al-Tusi:

This will not happen until nine-tenths of the people go away. Al-Ghaybah, p. 146.

Because the Qa'im used his sword against them in general, and against Muslims in particular.

3 - Establishes the rule of the family of David:

Al-Kulayni established a chapter on the fact that when the Imams, peace be upon them, appear, they will rule according to the rule of the family of David, and they will not ask for evidence. Then he narrated on the authority of Abu Abdullah, who said: (If the Qa’im of the family of David rises, Muhammad ruled according to the ruling of David and Solomon, and did not ask for evidence. Al-Usul from Al-Kafi, 1/397

Al-Majlisi narrated: “The Qa’im will rise up with a new order, a new book, and a new judgment.” Al-Bahr 354/52, Al-Ghaybah Al-Nu’mani p. 154.

Abu Abdullah, peace be upon him, said: It is as if I see him between the corner and the station, pledging allegiance to the people on the basis of a new book, Al-Bahr (135/2, Al-Ghaybah, p. 176).

We conclude this paragraph with this horrific story. Al-Majlisi narrated on the authority of Abu Abdullah:

Peace be upon him:

If people knew what the Qa'im would do when he emerges, most of them would prefer not to see him because of the people he will kill...to the point that many people would say: This man is not from the family of Muhammad. If he were from the family of Muhammad, he would have shown mercy. Al-Bahr 52/353, Al-Ghaybah p. 135

I asked Mr. Al-Sadr about this story, and he said: “Most of the killing that has taken place among people is specific to Muslims.” Then he gave me a copy of his book (History After the Appearance), as he had explained that in his aforementioned book, and on the copy is the dedication in his own handwriting.

We must comment on these narrations and say:

1- Why does the Qa’im use his sword against the Arabs? Wasn’t the Messenger of God, may God bless him and grant him peace,

Arab?

2- Were not the Commander of the Faithful and his pure descendants Arabs?

3- Rather, is not the Qa’im who will wield his sword among the Arabs, as they say, from the lineage of the Commander of the Faithful himself? And thus, is he not an Arab?!

4- Aren’t there millions of Arabs who believe in the Mahdi and his emergence?

5 - Why are Arabs singled out for killing and slaughter? And how can it be said that not a single one of them will go out with the Mahdi?

How could the Grand Mosque and the Prophet's Mosque be destroyed? The Grand Mosque is the Muslims' Qiblah (direction of prayer), as stated in the Quran. It is also stated that it was the first house on the face of the earth, and that the Messenger of God, may God bless him and grant him peace, prayed there, as did the Commander of the Faithful and the Imams after him, especially Imam al-Sadiq, who stayed there for a long time.

We thought that the Qa’im would restore the Sacred Mosque after its demolition to what it was like at the time of the Prophet, may God bless him and his family, and before the

expansion. However, it became clear to me later that what was meant by his saying (will return it to its foundation) is that he will demolish it and level it to the ground, because the direction of prayer will be changed to Kufa.

Al-Faydh Al-Kashani narrated: O people of Kufa, God Almighty has blessed you with more than He has blessed anyone else. Your place of prayer is the house of Adam, the house of Noah, the house of Idris, and the place of prayer of Abraham. And the days will not pass until the Black Stone is installed in it. Al-Wafi 1/215.

If the Black Stone was moved from Mecca to Kufa, and Kufa was made the place of prayer of Adam, Noah, Idris and Abraham, this is evidence that Kufa was taken as the qiblah for prayer after the demolition of the Sacred Mosque. After this, there is no point in returning it to what it was before the expansion, and it will have no benefit. It must be removed and demolished - as mentioned in the narrations - and the qiblah and the Black Stone will be in Kufa. We have previously learned that the Kaaba is not of great importance to our jurists, so it must be demolished.

We ask again: What is the new thing that the leader is doing?

What is the new book and the new judiciary?

If what he is doing is part of the rule of the family of Muhammad, then it is not new.

Even if the book is one of the books that the Commander of the Faithful monopolized, as claimed by the narrations in our books, then it is not a new book.

If the judgment is one of the judgments of Muhammad and his family, and the book is not one of their books and the judgment is not one of their judgments, then it is truly a new matter, a new book and a new judgment. How could it not be new when the Qa'im will rule according to the rule of the family of David, as mentioned above?

It is a matter of the rule of the House of David, a book of their books, and a decree of their law, and for this reason it was new. That is why it was mentioned in the narration: It is as if I see him between the corner and the station, pledging allegiance to the people on a new book, as was explained previously.

It remains for you to know that what the Mahdi will do, according to what came in the horrific narration, is that he will be so greedy in killing that people will wish they did not see him because of the number of people he will kill in a hideous manner without mercy or compassion, until many people will say that this man is not from the family of Muhammad, even if he were from the family of Muhammad by blood!!

In turn, we ask: Who will the Qa'im kill? And whose blood will he shed in such a hideous manner?

It is the blood of Muslims, as stated in the narrations, and as Mr. Al-Sadr explained.

So the appearance of the Qa’im will be a curse upon the Muslims, without mercy for them, and they are right if they say that he is not from the family of Muhammad. Yes, because the family of Muhammad has mercy and compassion for the Muslims, but the Qa’im has no mercy and no compassion, so he is not from the family of Muhammad.

Then will he - that is, the Qa'im - not fill the earth with justice and equity after it has been filled with injustice and oppression?

So where is the justice if nine-tenths of humanity, especially Muslims, is going to be killed? No one in human history has ever done this, not even the communists, who were keen to implement their theory at the expense of the people. Think about it!!

We have previously mentioned that the Qa'im is not real and that he does not exist. However, when he rises, he will rule according to the rule of the House of David, and he will eliminate the Arabs and Muslims and kill them in a merciless and compassionless manner. He will destroy the Sacred Mosque and the Mosque of the Prophet (peace and blessings of Allah be upon him and his family), and he will take the Black Stone. He will bring a new order, a new book, and he will issue a new decree. So, who is this Qa'im? And what is meant by him?

The truth that I have reached after studying for many years and reviewing the most important sources is that the Qa’im is a metaphor for the rise of the State of Israel or he is the Antichrist because Al-Hasan Al-Askari does not have a son as we mentioned and established, and for this reason he narrated on the authority of Abu Abdullah, peace be upon him - and he is innocent of that -: (Those who oppose us in our state have no share, for God has made their blood lawful for us when our Qa’im rises. Al-Bahr 376/52.

Why did the House of David rule? Isn't this a reference to the Jewish origins of this movement?

The establishment of the State of Israel must be governed by the rule of the House of David. If the State of Israel is established, its plans will include the elimination of Arabs, especially Muslims, and Muslims in general, as stipulated in their protocols. It will eliminate them completely and kill them in a manner that is merciless and without compassion.

The dream of the State of Israel is to destroy the Muslims’ Qiblah, level it to the ground, and then demolish the mosque.

The Prophet's message, and the return to Yathrib from which they were expelled, and if it arises, it will impose a new order, and replace the Qur’an with a new book, and make a new decision, and will not ask for evidence, because asking about the environment is one of the characteristics of Muslims, and for this reason chaos and injustice will prevail due to Jewish racism.

It is good for us to point out that our companions chose twelve Imams for themselves, and this is an intentional act, as this number represents the number of the tribes of the Children of Israel. They were not satisfied with that, but rather they called themselves the Twelvers (Imams) in imitation of this number, and they hated Gabriel, peace be upon him, and the

Trustworthy Spirit as God Almighty described him in the Holy Qur'an, and they said that he betrayed the trust since he was supposed to descend to Ali, peace be upon him, but he deviated from it and descended to Muhammad, may God bless him and grant him peace, and thus he betrayed the trust (1).

That is why they hated Gabriel, and this is the characteristic of the Children of Israel in their hatred of him, and that is why God responded to them with His noble words: "Say, 'Whoever is an enemy of Gabriel - it is he who has brought it down to your heart by God's permission, confirming what was before it and as guidance and good tidings for the believers.' Say, 'Whoever is an enemy of God and His angels and His messengers and Gabriel and Michael - then indeed, God is an enemy to the disbelievers.'" (Al-Baqarah 2:97-98). So He described whoever is hostile to Gabriel as a disbeliever, and He informed us that whoever is hostile to him is an enemy of God Almighty.

One of the greatest effects of foreign elements in diverting Shiism from the ranks of the Islamic nation is the saying that Friday prayer should be abandoned and that it is not permissible except behind an infallible Imam.

Recently, fatwas have been issued permitting the holding of Friday prayers in Husayniyas. This is a great act, and praise be to God, I have made great efforts to encourage the higher authorities to do this, and I hope to be rewarded by God Almighty.

(1) The belief that Gabriel, peace be upon him, betrayed us is one of the beliefs of the Ghurabiyah and Kaysaniyyah, and they are two Shiite sects.

But I wonder: Who caused all those generations, over a period of nearly a thousand years, to be deprived of Friday prayers? What kind of hidden hand, with its cunning and control, was able to deprive the Shiites of Friday prayers, despite the clear Quranic text on the obligation of performing Friday prayers??!!

The hidden, malicious hands are still working and spreading their poison. The leadership of the seminary has issued instructions today to increase corruption and injustice and spread it among the people, because the increase in corruption hastens the emergence of Imam Mahdi - the Qa'im - from his cellar. Many Shiites responded to this, implemented these instructions, and practiced corruption in all its forms. Sayyid al-Burujirdi was supervising its implementation in the city of al-Thawra in Baghdad. If a man walked in one of the streets of al-Thawra and saw a woman he liked, she would respond to him with a smile from him, or a nod from the corner of her eye. The leadership of the seminary was not satisfied with that, but wanted to spread this corruption to include all parts of Iraq. For this reason, they rented large buses for the purpose of tourism and summer vacations in northern Iraq, and they encouraged families living in the southern cities to travel to the north. You see the traveling families, each of which consists of an old man and his elderly wife in shabby clothes, none of whom can afford the price of a dinner meal, let alone the expenses of tourism and summer vacation. Each family took With her are a number of beautiful girls. When the caravan reaches one of the governorates it passes through, namely: Salah al-Din, Tikrit, Mosul, Dohuk, Erbil, and Kirkuk, the travelers stop there for a few days. Then the girls begin to go down to the markets of that governorate, offering themselves to the young men so that

(forbidden deals) can take place. As for the period of the families' stay in the summer resorts, I am unable to describe what happens!!

The purpose of issuing these instructions is to spread corruption and destroy the country.

The emergence of the twelfth Imam, known as the Qa'im. I am confident that they realize that this Imam does not exist!!

Look at these wicked hands, what have they done? And what are they doing?!!!

Conclusion

After this exhausting journey of stating painful facts, what should I do?

Should I stay in my position and collect huge sums of money from the simpletons and naive people in the name of the fifth and donations to the scenes, and drive luxurious cars (!!) and enjoy beautiful women? Or should I abandon the fleeting attractions of this world, stay away from these forbidden things, and speak the truth - because he who remains silent about the truth is a mute devil?

I have learned that Abdullah ibn Saba' the Jew was the one who founded Shi'ism, divided the Muslims, and created enmity and hatred among them after love and faith had united them and brought their hearts together. I have also learned what our ancestors – the people of Kufa – did to the Ahl al-Bayt, and what our books have narrated about rejecting the Imams, slandering them, and the Ahl al-Bayt's frustration with their Shi'ites, as was previously stated. It is sufficient to say what the Commander of the Faithful, peace be upon him, said in explaining their reality:

If you were to distinguish my Shiites, you would find them only connected. If you were to test them, you would find them only apostates. If you were to scrutinize them, you would find only one out of a thousand. Al-Kafi 8/338.

I knew that they were lying to Allah Almighty, as Allah Almighty made it clear that the Holy Quran has not been tampered with, and will never be, because Allah has guaranteed its preservation. As for our jurists, they say that the Quran has been distorted, thus refuting the words of Allah Almighty. So who should I believe? Should I believe them? Or should I believe Allah Almighty? I knew that Mut'ah is forbidden, but our jurists permitted it, and its permissibility led to the permissibility of other things, the latest of which was sodomy with young beardless men!!

I learned that the Shiites are not obligated to pay the fifth or give it to the jurists and mujtahids.

Rather, it is a solution for them until the Mahdi rises, but our jurists are the ones who made it obligatory for people to pay it and remove it, and that is for their own personal interests and self-interests.

I learned that Shiism had been tampered with by hidden hands that had done what they did to it, as we explained in the previous chapters. So what would keep me in Shiism after that?

This is why it was reported on the authority of Muhammad bin Sulayman on the authority of his father who said: I said to my father, I said to Abu Abdullah, peace be upon him:

peace :

May I be your ransom! He has slandered us with a slander that has weighed down our backs, our hearts have died for it, and the rulers have deemed it permissible to shed our blood, in a hadith narrated to them by their jurists.

Abu Abdullah, peace be upon him, said: The Rafidah? I said: Yes.

He said: No, by God, they did not name you with it, but God named you with it. Rawdat Al-Kafi 34/5

If Abu Abdullah testified that they were Rafidis - for rejecting the Ahl al-Bayt, and that God Almighty called them by this name - then what would keep me with them? On the authority of al-Mufaddal ibn Umar, he said: I heard Abu Abdullah say: If our Qa'im rises, he will start with the liars among the Shi'a and kill them. Men of al-Kashi, p. 253, biography of Ibn al-Khattab, why would he start with the liars among the Shi'a and kill them?

He will kill them before others because of the ugliness of what they invented and made into a religion by which they draw closer to Allah the Most High, such as their statement that temporary marriage and sodomy are permissible, and their statement that it is obligatory to give one-fifth of wealth, and their statement that the Qur'an has been distorted, that Allah the Most High has the right to change His mind, and that the Imams will return. All the masters, jurists, and mujtahids believe in these beliefs and others, so who among them will be saved from the sword of the Qa'im - may Allah hasten his reappearance??!!

On the authority of Abu Abdullah, peace be upon him, he said: "God Almighty did not reveal a verse about the hypocrites except that it was about those who claim to be Shiites." Rijal al-Kashi, p. 254, Abi al-Khattab.

Abu Abdullah, may my father and mother be sacrificed for him, is right. If the verses that were revealed about the hypocrites apply to those who claim to be Shiites, then how can I stay with them??

Is it correct after this to claim that they follow the school of thought of the Ahl al-Bayt? Is it correct to claim to love the Ahl al-Bayt?

Now I know the answers to those questions that had been puzzling and occupying my mind.

After I learned these facts and others, I began to search for the reason for my being born a Shiite, and the reason for my family and relatives becoming Shiites. I learned that my clan was Sunni, but about 150 years ago some Shiite preachers came from Iran to southern Iraq. They contacted some tribal leaders and took advantage of their good hearts and lack of knowledge, so they deceived them with their eloquent speech. This was the reason for their entry into the Shiite method. There are many tribes and clans that became Shiites in this way after they had been Sunni.

It is necessary to mention some of these clans to fulfill the trust of knowledge:

Among them are Banu Rabi'ah, Banu Tamim, Al-Khaza'il, Al-Zubaidat, Al-Amair, who are a clan of Tamim, Al-Khazraj, Shammar, Tuka Al-Duwar, Al-Dafa'ah, and Al Muhammad, who are from the clans of Amara and the clans of Diwaniyah, and they are Al Aqra', Al Badr, Afj, Al Jabour, Al Jaliha, the Ka'b clan, Banu Lam, and many others.

These clans are all authentic Iraqi clans known in Iraq, and they are known for their bravery, generosity and chivalry. They are large clans with weight and influence, but they became Shiites more than one hundred and fifty years ago due to waves of Shiite preachers who came to them from Iran, who deceived them and converted them to Shiism in one way or another.

These valiant tribes - despite their Shi'ism - have forgotten that the sword of the Qa'im is waiting for their necks to tear them apart, as was previously explained. The Twelfth Imam, known as the Qa'im, will kill the Arabs in the worst possible way, despite them being his Shi'ites. This is what our books have stated - O Shi'ites - so let those tribes wait for the sword of the Qa'im to tear them apart!!

Allah the Almighty has taken a covenant from the people of knowledge to explain the truth to the people, and here I am explaining it to the people, awakening the sleeping, alerting the heedless, and calling upon these authentic Arab tribes to return to their origins, and not to remain under the influence of the turbaned men who take their money from them in the name of the fifth and donations to the shrines, and who attack the honor of their women in the name of temporary marriage. Both the fifth and temporary marriage are forbidden, as previously stated. I call upon these authentic tribes to review their history and the history of their ancestors to discover the truth that the jurists, the mujtahids, and the turbaned men have obscured, out of their eagerness to preserve their personal interests.

With this, I have done part of the duty.

O Allah, I ask You, by my love for Your Chosen Prophet, and by my love for his pure family, to make this book acceptable in this world and the hereafter, and to make it sincere for Your noble sake, and to make it of great benefit. Praise be to Allah, before and after.